

TOHUFTUL HIND.

OR

RELIGIOUS PREACHING.

Translated into English from Gujarati.

Published by

Gulam Mahomed Bin Hafej Sadak,

Rānder, Zillah Surat.

Surat "DESHI MITRA" Press.

1899.

C M

(All Right Reserred.)

PRICE RUPEES TWO.

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PREFACE

IN THE NAME OF THE MOST MERCIFUL GOD.

My praise of God is nothing in proportion to His nobleness, mercy, kindness and philanthropy. But what I have done inspite of the wickedness and obstinacy of my soul and the illusion of this world is enough. I hope for acceptance on the same ground. May He extend His favour and kind care to His beloved Mahomed Saheb and all his followers, as long as His path is followed and His prayers are observed!

Gentlemen, I had long desired to translate into Gujarati the book entitled *Tohaftul Hind*, which has gone through many editions in India, and directed hundreds of men to the right path. But when I remembered that it was no easy thing to translate such a big work, I drew back from such an undertaking. And yet I made bold sometimes to commence the work, but was prevented from doing so by other engagements. But it is said that everything is pawned for the time when it is destined, and that when that time comes, the thing is returned. So, when the time for the intended translation of the work came, I was fortunate to secure the help of a friend, with whose assistance I resolved to commence the work. When I consider my weakness, I have to confess that I have done very little myself, but that my friend had the principal hand in the work, and I am obliged to him for it. But he has, for reasons best known to himself, prevented me from publishing his name. There are, however, persons who know who this man is.

Tohaftul Hind contains an account of the Hindu religion, and a comparison between it and Mahomedanism. Every truth-seeking Hindu is thereby enabled not only to know the falsity of his own religion, but at the same time to learn the beauties of Islam. The book is not less useful to the Mahomedans, inasmuch as they are made acquainted with the tenets of their own religion, and learn how to refute the arguments of the Hindus, and what evil customs to avoid, which might have crept among them from mixing with the Hindus. The present work gives, in addition, refutation, in the notes, of the replies given by the Hindus, which seem to satisfy the ignorant among them.

Christianity which on a close examination appears to be the religion of Paul is so weak as not to satisfy a man of common sense. And yet the Christians threw dust upon the moon of Islam, and traduced it to their hearts' content. They even raise questions against the Koran, which can with equal force be levelled against the Bible. For instance, the Koran proves the reality of sorcery. The author of the *Mahomedidinano-Khulaso* shows his dislike for this at page 42. But the Bible itself speaks, in hundreds of places, of the reality of sorcery, e. g., Exodus, VII. 11-22; VIII. 7-18; XXII. 18; Leviticus, XIX. 31; XX. 6-27; Deuteronomy, XVIII. 10; I. Samuel XXVIII. 7 and other places. The same is the case with questions in connection with Geography. Some questions put by them have no foundation either in the Koran or the Hadis. Their object in doing so is to deceive ignorant men and to expose Hazrat Mahomed. I have noticed such scribblings in the notes. The replies are for the most part quoted from the Bible itself, I have thus left them no room to speak further. These replies will not be of much avail in the case of those who do not believe in the truth of what the Bible has said. But a Christian, until he declares this, is bound to accept these replies.

Another reason why Christianity is described in the notes and its faults pointed out, is that it bears a close relation to Mahomedanism. Rev. Chhaganlal himself admits this in the preface to his *Mahomedi-Dinano-Khulaso*. It is therefore the more necessary to open the eyes of the Christians to the right path. Special mistakes are pointed out to them in these notes. But they are so arranged, it is hoped, that the reply to all the questions put by the Christians will be found among them. If a missionary has any doubt entertained in regard to these replies, and wishes to write on them, I shall be very glad. But I expect him not to take a sentence by itself from my replies, and try to answer it. I do not at the same time wish that my book should be answered as a whole. All I desire is that all the instances quoted in respect to a particular point should be noticed in the reply.

If a missionary wishes to know the truth of Islam, the proof of the prophetship of Hazrat Mahomed, and the falsity of Christianity in vogue at present and the hollow ness of the Bible, I am ready to open discussion in a public meeting.

In some places I am obliged to borrow the account of the prophets from the Bible, in my replies to the missionaries. I might be considered traducing the prophets thereby. It should not be understood that I agree with the views expressed therein. I look upon all the prophets as equal to Hazrat Mahomed in prophetship. These quotations are given in reply to the missionaries, and for exposing the weakness of the Bible. Similarly I am constrained to speak of the shameless practices of the Hindu saints. This is done for the purpose of giving facts, and not with a view to tease or censure the Hindus. Nothing, except at page 135, the para beginning with "The Gayetri," is added to the original work whose translation the present book is. The instances quoted from the Hindu Shastras and introduced in the notes are taken from *Sotullulhul-Jabbar*, *Jafare Mobin*, *Fatahul Mobin*, and *Hujjatul Hind*. I must express my obligation here to Imam Mahomed Abdul Mansur Saheb, Moulvi Rahamtullah and others, from whose writings I have borrowed largely in comparing Islam with Christianity. I beg to draw the reader's attention to the ten requests made by the author in his preface.

It might be explained here that *Sal* in the work stands for *Salla-laho-Alehe-Vasallam*, *Ale* for *Alehis-Salam*, *Radi* for *Radinallahota-ala Anaho*, and *Rah* for *Rahamtullah Aleh*. If these terms are omitted in the text, the reader is requested to read them in connection with the names of prophets, saints and others as required.

In conclusion, I pray to God that He is my soul protector and helper. I do not stand in need of any one else's help. I beseech Him to make this book useful that the people might read it with diligence and accept the right path. Amen.
Rander, 13th Jilajah 1314 Hizri.

TRANSLATOR.

The Translator of the Gujarati work does not know English. He has therefore to be satisfied with the English translation, as it is rendered for him. It is hoped that the English work is a faithful copy of the Gujarati work. Discrepancies may however have crept into it on account of the ignorance of the English translator of some terms used in the Gujarati work. The reader's indulgence is solicited for such mistakes and others of a similiar nature. These mistakes will be attended to if pointed out, and advantage will be taken of such friendly help, if the book passes through a second edition.

PUBLISHER

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183 (Note) Christianity sanctions slaughter of animals, and prohibits the taking of the swine.

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184 The Hindu religion says that if a man steals the cow of another and tells a lie, he is absolved by virtue of these actions.

„ (Note) The Vedas enjoin the sacrifice of the cow and other animals.

„ Apportionment of the milk and beef among the Hindus and the Mahomedans.

184 Reply ■ the remark that a Hindu can turn Mahomedan but that ■ Mahomedan cannot turn Hindu.

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189 The first and second beauties of Islam.

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„ (Note) Reply to the silly remarks of the author of the *Mahomed-Dinano-Khulaso* on Namaj.

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TO HUFTUL HIND,

OR

RELIGIOUS PREACHING.

IN THE NAME OF THE MOST MERCIFUL GOD.

Of all the various kinds of visible and invisible things created by the Almighty, man is the best creature, and he is gifted with the bright lamp of intellect, by which he can distinguish right from wrong and can know his master. And if by means of the light of this bright lamp he can save himself from the rubbish of his evil thoughts, turn his eyes to the different religions and religious books, know himself, and make ■ of his ■ of justice, he will, by all means, get tired of false religions and untrue sectarianisms, accept the only true religion and be a faithful servant of his master. For such a pure life what illusion will he thank and what innumerable tongues will sing his hymns?

The whole mankind being under ■ wrong impression, it was very difficult for this true pearl (understanding) to get out of the darkness of evil thoughts and evil intentions; therefore God with his perfect tact appointed the prophets (Alehe musasalam—peace and favour be upon them) directors unto the right way, and sent them to this Earth that they might separate the true religion from all the false ones and hold it up before the whole world that the people might leave off false religion and untruth, and become devotees of the only true religion.

God, who is merciful to all men, sent Ahmed the elected, Mahomed the chosen, our leader and chief of all the prophets, to direct all the people unto the right way. He took ■ out of the darkness of the bad customs and manners of our ancestors, and showed us the true, straight way, and more merciful than ■ parents, he set forth before us the advantages and disadvantages of true religion and this wordly life. I admire such a kind chief whose equal has never appeared nor ever will. Oh Almighty God, send your blessings to him, his wives and his disciples.

Mohmed Obedullah*, Bin Munshi Kotemal, an inhabitant of the town of Pâyalt† says: This dervis (I) was grounded in the idolatry of his parents from his very childhood. When the merciful God took me by the hand, the virtues of Mahomedanism and the vices of Hinduism became patent to my mind. Therefore I accepted the Moslem Faith, and considered myself one of the humble servants of the revered Prophet.

* Before accepting the Moslem Faith he was called Anantrâm.

† This town is situated in the state of Patialâ about 18 miles to the East of Ludhiânâ. The kufirs or unbelievers ■ powerful there. The Hindus consider the town ■ second Benares and yet many of its inhabitants have been converted to Mahomedanism.

By virtue of the intellect bestowed upon me by God, I thought within myself a second time that eternal happiness ■ misery depended upon the true understanding or otherwise of religion. It ■ quite foolish to remain entangled in the ■ of the bad customs of our forefathers ■ the result of idleness and want of thought. This led me to a consideration of the present state of the principal existing religions, and I carefully dived deep into every religion without prejudice. I made all the necessary inquiries into the Hindu religion, discoursed with their learned men, and fully imbibed the principles of Christianity. Further I perused the works on Mahomedanism, interviewed some Moulvis, discussed some points with them, and examined all religions with an impartial eye. I fully investigated all religions, thought much and came to the conclusion that all religions except Mahomedanism were full of defects and led men astray. But the virtues and beauties of the Moslem Faith shone brightly upon my mind. Prince Mahomed, the founder and propagator of this religion, is adorned with such virtues† and merits that my weak

† It is no wonder that the Mahomedans praise his good qualities and describe his virtues. Although ■ of other religions hesitate to give him his due, some right-thinking Christians have written works on his merits. John Devon Port, for example, has written the *Apolo-logy* (Life of Mahomed). It is translated into Urdu and is printed at Lahore and Lacknore. For further proof I refer the reader to the Life of Mahomed by Gibbon and that by Godfrey Hings. Even a prejudiced ■ like George Shell speaks highly of him in the preface to ■ translation of the Koran. Honourable William Muir, although he was opposed to Mahome-

tongue finds itself unable to describe them. If a man will just consider with an impartial mind the things this religion accepts on faith, the prayers it offers, the improvement of the mind it guarantees, the principles it inculcates, and the customs and manners it recommends, he will know, oh Subhan Allah, how magnanimous this religion is. It contains nothing which does not lead to the consideration of God. In fine, by the favour of God, right was separated from wrong as night from day and light from darkness.

Although the heart was long since apprised of the brightness of the Moslem Faith, and the face was regaled by the fragrance of its *Kulema*, I was still fettered by the soul and Satan with the chain of the sham pleasures of worldly life. Hence for some time I followed the evil customs and manners of irreligion. At length under the magnetic influence of the power of God I spoke to myself with the tongue of my the then state: Ah, how long should this invaluable pearl lie hidden in its conch? How long should this comforting scent remain locked up in its tin? The pearl should shine in ■ necklace and the scent should emit and spread its fragrance for the benefit of its possessor. Again some great Moulvis give their decisive opinion that to conceal the Moslem Faith and to continue in the customs and habiliments of untruth and ungodliness were nothing short of paving the way to hell. Therefore on the day of *Ramjan Id* in the year 1265 Hizri the sun of the Moslem

danism, was constrained to pen ■ panegyric upon his virtues. In my English work entitled the *Touchstone of Philosophers* I have borrowed extracts from all these books.

Faith of this dervis (the author) came out from behind the clouds and shone brightly and he offered prayers according to the new faith in company of his Mahomedan fellow brethren at Mâler Kotlâ. May the invocation of God prove productive of much fruit and that in the best and purest manner possible! I long since intended to write something relating to Mahomedanism and Hinduism, which might be found useful to all and which if examined impartially and with due judgment might lead to a right understanding of good and evil and to the praise of God. This little book, *Tohustul Hind*, was finished in 1268 A. D. and was printed at Ludhiânâ. §

The arrangement of this book consists in four chapters and the end.

1st Chapter—a description of faith.

2nd Chapter—on prayers.

3rd Chapter—on customs and wrong dealings.

4th Chapter—answers to the queries raised by the Hindus.

The end—beauties and excellence of the Moslem Faith.

Now I beseech all thoughtful and wise men to set aside all prejudice and partiality, and to study this book quietly without shame and with deep thought. And if they see what is true, they should not hesitate to relinquish what is untrue and to accept what is true. They should not wander in the wilderness of untruth simply for the sake of following the customs of their

§ The author of this book first got it printed at Ludhiânâ. Since then it has passed through many editions. There are ten different editions of it printed in different countries. The one of which this is a translation was published at the Faruki Press, Dehli in Hizri year 1309. Its price is eight Annas.

forefathers. God has given them a precious jewel in the form of intellect to know Him. It, then, behoves them that they should not be curbed and guided by others in the matter of religion. They are very cautious and thoughtful in the matter of the perishable things of this world. If they see some loss or disadvantage in a thing they do not wait to be told that they should leave it off. But religious matters are the most advantageous and all-engrossing and are, besides, eternal. They ought not to behave then in matters of religion like blind or mad men without proof, without inquiry. They should not involve themselves in perpetual misery by idleness and want of forethought. I have heard some Hindus say @ that if one's own religion is as small as a seed of mustard and another's, as big as a mountain, one should not relinquish one's own religion. But the wonder of it is that they apply this rule to religious matters only. And they do not see their way to following in the footsteps of great men in worldly concerns. If any one's ancestor

@ I have heard some Hindus of Rânder say "Mahomedanism is the only true religion. All it says is true. Many superstitions have crept into our religion. Our religion is false." A man residing at Pâl, Tâlukâ Chowrâsi, was converted to the Moslem Faith by my preaching. Thereupon some foolish people began to speak ill of him. At that time a clever and intelligent Kunbi answered in his behalf "what of that? Instead of worshipping a stone as before, he will now worship God. He has accepted what appeared to him to be the true religion. He had turned a monk. It is a hundred times better that he is now a Mahomedan." This man would say wise things but he could not forsake his father's religion. He pleased God.

lived in poverty, misery and wretchedness, will he, on that account and for no other reason, consent to continue in the ~~same~~ state? If he is on the threshold of obtaining a high position, will he kick the opportunity out? No, no. On the contrary he will strive his best to acquire wealth, position and honour. He is not backward in such attempts but if his own religion is proved to be false to his own satisfaction and if he is convinced of the title of the Moslem Faith to be called the only true religion, then he will advance that objection, namely, that he cannot but follow in the tread of his ancestors (Subhan Allah!). What shall we say to such a perverse understanding and intellect? Suffice it to say that in his opinion this world is a pleasure ground and the last day, of little importance. Not only the Hindu religion but all religions openly declare that the pleasures this world affords are nothing compared to those that lie in store for us in the heaven. "This present life is but a toy and a play-thing. And our next habitation is true life, if they (the idolators) rightly understand it." The Koran, chapter *Aukabut*, art 64.

Before proceeding with the book I have to ask of my readers certain things:

1. The stories and sayings of the ancestors of the Hindus as related in this book will be found in many other books. But when the Mahomedans enter into disputation with them, they will falsify most of them. Then those who are not acquainted with their works are silenced. Make it a point, therefore, to ask them whether those stories and sayings are true, and if

they admit them, then open discussion on the inferences. It is no use entering into controversy, if they do not first admit them. Many Hindus deny them simply through their ignorance of their own religion.

2. In some parts of this work I have alluded to the unchaste actions of the Hindu Gods. Do not accept them on faith. Because it is possible that in spite of their being inspired by God, they may have been harshly dealt with in books. At the same time it is possible that God may have sent prophets to India. But when Mahomed, the seal and chief of the prophets

§ When I used to read some stories of the Hindu religion at Kuvtool Islâm mosque at Rander, many Hindus used to attend and admit them. Some would go so far as to say that they heard of them for the first time. Once I happened to speak of certain things in the *Bhâgwat* to Ram Saheb, a renowned doctor. He admitted them. A second time when I began putting him questions naturally arising therefrom, he could not swerve from his former position but said that I did not understand the mysteries of the *Bhâgwat*. I requested him to explain them to me. In reply he proposed to take me to a Shastri (learned in the Hindu religion), who would do that. I accepted the proposal. He appointed the next day for our going to the Shastri. I expressed my desire of calling at his house and starting together from that place. But he left promising to see me at my house the next day at 8 a. m., but has not turned up yet. Once after this I fell in with him and expostulated. He said I had nothing else to do. What a fine answer is this!

■ Mujdadudin Alfe Sâni Saheb says in his work that India has given birth to some prophets, but that he does not know their places. Other authors have written the same thing. "There is a director unto the right way for each community", — Koran, chapter *Râd* art. 7.

§ Vide *Sotullahul Jababar* by Moulvi Mahomed Ali of Bâshhavan. It can be had at Lahore for Rs. 5.

arose, all the then existing religions were supplanted.

3. In discussing questions with the Hindus always bear in mind that the opponent must have the right path laid open before him, and the beauties of that path must be put forth in such a form as could be easily understood by him. The miscreant must be made to take the right path. These must be the object of your controversy. Be not diligent to satisfy your own wishes. Do not prattle. Do not speak from any selfish or sinister motive. Enter the arena of disputation calmly. Never lose your temper. If the adversary is harsh in his words, have patience. Do not speak disrespectfully of his ancestors. Do not abuse them. Because nothing is gained thereby, but on the contrary much is lost.†

4. Several parts of this book are interspersed, while several others are intermingled, therefore the reader should go through the whole book for a complete grasp of my import.

5. Most of the legends and proverbs are given in an abridged form‡ for want of space, and yet nothing

“There is no community in which no admonisher has appeared.”—Koran, chapter 16^{ter} art. 24. These quotations show that a vast country like India might not have been left without prophets

† The reasons are that (1) They will in their turn abuse and slight our ancestors; (2) They will be the more obstinate not to understand the truth; (3) There is a probability of a riot; (4) The adversary will take it to be a sufficient excuse for stopping the discussion altogether, perhaps when he is on the verge of yielding the point at issue; (5) Our efforts will bear no fruit; and there are many other disadvantages. Koran, chapter *Anám* strictly prohibits such actions.

‡ Vide *Satulla Hul Jabbar* for

noteworthy is omitted and therefore nothing is lost by the omissions.

6. This book is chiefly intended for the Mahomedans and hence over and above an account of the Hindu religion, it contains the important religious tenets of Mahomedanism. It is the duty of those, who are well-versed in the Koran and who are acquainted with the contents of this book, to enlighten their less-informed Mahomedan brethren. If God pleases, this will be a very meritorious act. A perusal of the book will give the reader a knowledge of the important and admirable laws depicted herein.

7. The legends are written in a pleasant style for the amusement of the reader. The casual reader will also find much entertainment. And this is my excuse for anything that transgresses the strict bounds of modesty. I only wish that indecent accounts of the ancestors of the Hindus be not read in the hearing of women.@

8. May the reader seek the benediction of God on me, my teacher, my friends and all Mahomedan men and women, that He may save them from the miseries of worldly life and those of the last day! Hadis Sarif says that when a person seeks God's favour for his brethren, the angels say ‘may you also have the same!’. Amen.

9. Read the mistakes of this book with an indulgent eye.

10. This much is certain that even if our term of existence here be ex-

@ The Hindus must not forget that such Kathās (religious stories) are read before a mixed congregation of men and women. I have heard with my own ears such stories read out in the presence of women. The Hindus ought to be ashamed of this.

tended to ■ thousand years, ■ day shall ■ when it will be put an end to. Then it becomes all my Mahomedan brethren to remember themselves, to forego all the evanescent pleasures of this life and to make preparations for the final journey. They should spend their valuable time in offering prayers, observing fasts and doing such other religious deeds. What I mean is that if any of these aims can be achieved by the help of money, they should spend their wealth in supplementing these means of obtaining salvation. ¶ Devote your attention to the study of the Koran and its translation and also important works like 'Tasbîh', 'Istegafar', and 'Darud'. Obey the commandments of God respecting good deeds for the world, keep aloof from evil deeds and always read and hear 'Ahya Ul Oloom,' Kimiyae Syadat,' 'Min Hajul Abedin, and such other

¶ For this it is needful to resort to a learned man (Mahâtmâ) and seek the company of men so excellent that they may remind us of the company of Prince Mahomed, extinguish all our appetite for worldly pleasures, and lead us to ■ consideration of God. Their good wishes are like alchemy, more powerful than ■ penance of a hundred years' duration. Who, do you think, is such a Mahâtmâ, who has left Hind and repaired to the protection offered by the house of God! He is no other than Hâjî Imdâdullâh the dispenser of the mysterious light, whose merits cannot be sufficiently appreciated or extolled. May God preserve him, keep such an unworthy being like myself under his ■ so that I may reap

works for the improvement of the mind.

Consider the service of the admo- nisher (*Nabi*) of the first importance because no amount of wealth is equal to it. But in these days most men consider the right way (*Sunnat*) the wrong one (*Bidyat*) and *vice versa*. It is written in Hadis "In the time when the masses lead a wicked life, those who go by the right path will have the merit of a hundred martyrdoms." Then mark that placing full trust in the promise of Prince Rusulullah we should strive our utmost to revive all the right ways and especially the remarriages of widows. We should not indulge in bad practices observed on marriage and other auspicious occasions. Always keep the idea of death present to your mind. Put implicit trust in what is said by the Moulvis, who have renounced all worldly desires, and who try to understand the mystery of this universe.

all the resulting advantages. Oh God, where was I and where have I come! I have been thrown here. O Gulam Mahomed, try to deserve that post and then long for it. Then and then only you will be fit to come in contact with him. Then you may consider yourself near him, though late in enjoying the accruing benents.

§ The Moslem Faith enjoins the remarriage of widows. Those who do not practise them follow the custom of the Hindus. The advantages and disadvantages of widow remarriage are discussed at full length in a book entitled "sadâ Sauhâgan". It is in two parts.

CHAPTER I.

ON FAITH.

IT IS DIVIDED INTO EIGHT PARTS.

PART I.: KNOWLEDGE OF GOD.

The Mahomedans fully believe that there is only one God Who is the Creator and Master of the Universe. His holy name is Allâh. He has no partner. Because if there be more than one governor of the universe, there would be no order. All greatness and perfection are due to Him. He is free from stain. Because if He has ■ taint of guilt, He is not fit to be God. He has not to depend upon any one (be he man, angel, god or any one else) for anything. Because if he has, how can he create the various things, take care of all, hear their complaints, give them maintenance, and satisfy all their desires? Every thing depends upon Him. Nothing can ever do without His support. Everything has, every moment of its existence, to look up to Him for succour. God knows everything at all times, be they in light or darkness, in the sky or on the Earth, on the top of a mountain or at the bottom of the sea. He is apprised of all the transformations a thing undergoes, all the occurrences that took place and will take place in a particular spot—so much so that He even knows the secret desires and thoughts of our innermost heart. If He had not been acquainted with all things, He would not have been entitled to such an exalted position.* The know-

ledge, which men, angels and Satan possess, is not of the same sort as that of God. Because their knowledge is derived through the instrumentality of God. The intellect and the senses are their means of perception. They sometimes know things and sometimes do not. They are not acquainted with everything, nor are they aware of anything at all times. But God knows everything without having anyone to point them out to Him and again without the intervention of the senses. He knows everything for all times and sees everything without the physical eyes. Nothing is hidden from his sight. He can even see, on a dark night, the legs of an ant on a black stone, and can hear everything without the physical ears, to such an extent that He can hear the noise made by an ant in walking slowly. He is all-powerful and can do anything He pleases. He created the whole universe by simply conceiving its idea† and saying

I have given illustrations of this and also proofs of the statements that God is all powerful, that everything depends upon him, that He exists from time without beginning and will exist for ever, that there was ■ time when the universe had no existence, and that He created it.

† Some theosophists will be angry on seeing the word 'idea.' T. H. Blavatsky somewhere denies God's having the power

■ In my Touchstone of Philosophers

‘kun’† (let there be—). He can annihilate everything at one fiat, if He ■ wishes. If He cannot do all this, how can He be God§? His powers are not like those of men and angels. Because all of them depend upon Him. They cannot do anything by themselves. Again their power is weak and limited. So that sometimes it is capable of doing things and sometimes not. But God’s powers@ are so potent that they are always efficacious. God has not given birth to anyone, nor is he begotten of anyone. He does not bear relationship to anyone. In short, He is unique. He is light without form or magnitude.

One might ask “God cannot be seen here by means of the physical eyes. How, then, did you recognize Him?” My answer is that I have known Him by seeing the universe created after His

of conception. On the support of this she at last says that God is not the creator of the universe. Because if He is the creator, He must be possessed of the power of conception. Read my answer to this in the same English book of mine.

† Kun is an Arabic word, meaning ‘let there be—.’

§ I laugh at the Aryan views that the soul has no beginning, that matter, the three primary qualities (*Satva, Rajas* and *Tamas*) and molecules also have no beginning. All things are evolved by adaptation or apposition and God is not the creator. Why is God, then, believed to be our God? Man is made up of the soul, molecules and substance only. Their intermixture is natural. The same is the case with trees and their leaves. Why should we, then, worship them? We should know our God by our reason, which tells us to shake off indolence and never-ending series and to believe in ■ creator. According to the Aryans, God is not the creator and hence we cannot establish His existence by looking at the universe. Then it is wrong not to consider Him the creator.

@ But the Bible speaks of many

design. Just as we know a dyer by looking at a coloured piece of cloth, ■ writer by his writings (because without ■ writer there can be no writing), a sculptor by his engravings, why, then, in a similar way can we not, oh man, know God by seeing the several things of the universe created by Him—the sun, moon and stars, the Earth, water, atmosphere and fire, trees, the sea, mountains, stones, wood, animals (man, beasts, birds and insects), fruits and flowers, heat and cold, green and dry things, the sky, rain, health, illness, and innumerable other things?

Very often we think of doing a thing but in a short time we change our mind and the thing is not done according to our wishes. Who effected this change? God.

A man must think of himself that a few years ago there was no trace of him. Man is developed from a drop of semen.‡ Who developed him? If he thinks that he himself is his own creator, my objection is that now that he is in existence he cannot make a hair grow, how could he make such an admirable body out of nothing and that too at ■ time when he was non-existent? This

shameful things about God. I quote here an instance or two. “The word of the Lord came again unto me, saying, Son of man, there were too women, the daughters of one mother: And they committed whoredoms in Egypt: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters.”—Ezekiel, XXIII. 1-4. “The Lord hath said unto me, Thou art my son; this day have I begotten thee.”—Psalms, II. 7. Vide also ‘To the Hebrews’, I. 5. and V. 5.

‡ Some doubts ■ raised on this

conclusively proves that man is not his own creator. The latter is some one beside himself. Who is that person, then, that created the whole universe? He is God. If a man will think of the things created by God, he will be convinced of the existence of God. ¶

There are various objections to the knowledge of God according to the Hindu religion. They will be given under the ninth part of this chapter, if God so pleases. To some extent they will be found in this part too.

In the religious books of the Hindus, God is represented in two diverse ways: one with, and the other without attributes. They say that He becomes devoid of attributes at the time of universal destruction or annihilation. His condition at that time cannot be described. He is possessed of attributes at the time of creating the universe. And by the force of *Mâyâ* (illusion) three qualities (*Satva*, *Rajas* and *Tamas*) are generated. The *Rajas* attribute assumes the form of *Brahmâ*, and creates the universe. The *Satva* attribute appears in *Vishnu*, and sustains everything. And the *Tamas* attribute unfolds itself in *Mahâdeva* and annihilates the universe. A detailed account of this will be given in part VII of this chapter, if God so pleases.

Then according to the Hindu idea of God, *Brahmâ*, *Vishnu*, and *Mahâdeva* are not His deputies or viceroys but they are

point. If man is not his own creator, how can his father, his semen, nature or such other thing beget him? Then the creator is not determined. How can the existence of God, then, be proved? I have solved all these doubts in my *Touchstone of Philosophers*.

¶ Shaik Sâdi says that each leaf speaks volumes in recognition of God.

three* distinct Gods vested with full

* In the light of Islâm the Hindus feel ashamed of the trinity of their God. Similarly Christians also hesitate to believe in the trinity (the Father, the Son and the Holy Ghost) at the teaching of the Mahomedans. If asked they will say that there is only one God. In course of time they have come to believe in the unity of God. Some Hindus try to defend their position by saying that all the three are dependent on God and do His bidding just as the angels of the Mahomedans and the Christians. But the man who makes such a defence is ignorant of the teachings of his own religion, which distinctly state that they possess absolute power and are in no way dependent on God. *Bhâgwat*, Part X, chapter 63 says that *Mahâdeva* told *Bânâsur* that he gave him that boon and made him free from all danger. No one in all the three worlds could stand against his valour. Even God could not dominate over him. The chapter of *Mahâbhârata* which treats of *Moxa Dharma* (absolution) says that God took up *Brahmâ* in His arms and told him that he entrusted him with the administration of the universe. His hopes were frustrated by the care of and anxiety about it. This clearly shows the independence of *Brahmâ*. Some Hindus say in their defence that the Vedas distinctly lay down that these three do not exist independently of God. These men also know nothing of Their religion. Because we read in the chapter of the *Mahâbhârata* quoted above that God created *Brahma* and *Vishnu* for the preservation of the universe. The *Raj Dharma* (duties of a king) chapter of the same book says that once *Narayan* and *Mahadeva* quarrelled and came to wrestling. This was to the detriment of the universe. At last *Brahmâ* intervened and reconciled them. He took them up under his arms. *Narayan* told *Mahadeva* that his (*Narayan's*) chest was marked with the pain of his body and the stain of his (*Mahadeva's*) trident and that his (*Mahadeva's*) neck was adorned with black spot of his (*Narayan's*) hold. This shows that he was not an attribute of God. Because as God has no beginning, His attributes also should have no beginning, whereas these were created and possessed a body like

powers.† Then our common ~~man~~ will expect that all the three must be virtuous* and impartial, and must be free from vices. But their vices are so patent in the religious books of the Hindus that anyone possessing the least particle of sense will laugh at their want of sense. I will cite a few instances as specimens.

It is said in the *Mahâbhârata*@ that the wife of sage Atri was a chaste woman. Brahmâ, Vishnu and Mahâdeva, with the secret intention of violating her chastity went to her doors apparently to beg alms. The poor woman came out to offer them alms. Then they said to her that they were not so hungry as to accept alms in such wise. If she would take them inside and feed them in a naked condition they would wait. The unfortunate woman with her husband's permission received them into the house. When they began

that of man. God's attributes are free from this.

† The creator, preserver and destroyer of the universe is, according to the *Skandha Purân* (chapter 23), Mahâdeva. The whole universe is a play of his. Everything depends upon him. He can effect anything he pleases. He is not under the orders or subordination of any one. This clearly shows that only one person, and not three, is put in charge.

* We read in tracts published by Christians that the incarnations of God and His prophets must be virtuous and of good conduct. They are ready to apply this test to others but they are not abashed to find their own Bible declaring them to be thieves and robbers (John X. 3). Both the daughters of Lot were with child by their father—Genecis, XIX. 36. David committed adultery with the wife of Uriah—Samuel II., Chapter XI. 4. The Bible speaks of hundreds of such actions of various kinds. May God preserve us!

@ This passage is contained in a book entitled *Dinehakni Tabkikat* and Pandit Misonkomar says that it is given in the *Van Parva* of the *Mahâbhârata*.

their meal, the woman sprinkled water over them and they were all turned into young children. This shows that all the three were ruffians, impostors and adulterers, and were so weak as to become children by the spell of a woman. Now just consider how such persons can be God, or His agents or masters of the universe.

It is said in the *Kârtika Mahâtma*† and the *Padma Purân* that once God Indra went to the Kailâs Mountain to see Mahâdeva. On reaching the place he saw a man of uncouth appearance, with red eyes and big teeth, in a sitting posture. Indra inquired of him where Shiva (Mahâdeva) was. He made no reply but spoke harshly. Whereupon Indra got angry and administered a blow on his neck with a cudgel. The cudgel was at once reduced to ashes. At this Indra was nonplused. And to tell the truth the unseemly man was Mahâdeva himself. Mahâdeva thought of reducing Indra to ashes. In the meantime Brahaspati, chief of the deities, made his appearance and pleaded the cause of Indra. They both entreated Mahâdeva, when he pardoned Indra and allowed him to ask a boon of himself. They requested him to check the fire of anger which was burning his eyes. Mahâdeva replied that it was impossible to extinguish the fire but promised to lodge it somewhere else. Then Mahâdeva threw the fire of anger into the place where the Ganges meets the sea. On touching the ground there it assumed the form of a child and began to cry. By the terror of its lamentations the heaven

† *Kartik Mahatma* is a sacred book of the Hindus. It is read and heard recited in the month of Kârtika. God Indra is, according to the Hindus, king of the heaven, and the mountain kailâs is the abode of Mahâdeva.

and the earth began to quake. Brahmâ presented himself there. The sea put the child on his lap, and requested him to name him. The child pulled Brahmâ's beard so forcibly that the latter shed tears and the boy was thereupon named Jalandhar. Brahmâ then sent for Sukra, the master of all the deities, and asked him to make Jalandhar chief of all the deities, and to join him in wedlock to Vrindâ, the daughter of Kâlnemi, a chief of the deities. Sukra executed the wishes of Brahmâ, and Jalandhar became the very moment a full-grown youth. He was mightier than the most powerful kings of the whole world. Neither deity nor demon could come up to him. Hence he was elated and turned Indra out of the heavens. This very much displeased the deities. Their feelings were wounded and they appealed to Brahmâ, who referred them to Vishnu. Vishnu wished to destroy Jalandhar. The deity Nârada,* who represents the mind of Vishnu, foresaw his wishes and thought that Mahâdeva only could carry out the desired object. He therefore hit upon a plan, and told Jalandhar that he had all the means of royalty but stood in need of having a beautiful woman like Pârvati, wife of Mahâdeva, to complete his objects of pleasure. Thereupon Jalandhar begged Pârvati of Mahâdeva, but his request was not complied with. He, then, thought of waging war against Mahâdeva. A battle was fought between Mahâdeva and his son.† Brahmâ, Vishnu and all the lesser deities went to the side of

* Nârada is the name of a God. Many instances of his deceit and roguery are found in their books. The Hindus believe him to be the mind of Vishnu, i.e. the thoughts of Vishnu, they say, find expression in his words. They consider Vishnu also to be a plotter. (author)

† Son because he was formed of the fire of Mahâdeva's anger.

Mahâdeva. But all of them put together proved too weak to make a decent stand against Jalandhar. Then Vishnu contemplated within himself that Vrindâ, the wife of Jalandhar was a very pious and chaste woman. Jalandhar would not die till her chastity was made a thing of the past. Then Vishnu disguised himself as Jalandhar and had intercourse with her. Her chastity‡ was thus violated and Jalandhar was killed at the hands of Mahâdeva. When Vrindâ was informed of the fraud practised upon her, she cursed Vishnu and he was turned into a stone. This stone is thenceforth known by the name of Sâligrâm. It fell into the river Gutka. At present people bring stones from the river and worship them. At last Vrindâ was in her extreme sorrow and bereavement reduced to ashes. Upon the heap of her ashes grew a *Tulsi* plant. Vishnu had derived much pleasure from enjoying Vrindâ and had been enamoured of her, and hence he lamented her loss. He went to and sat upon the heap and being uneasy in mind was engrossed in grief. The other deities saw him in such a plight, plucked some leaves of the plant and put them on his head. This had a soothing effect on his body because the plant grew upon the ashes of Vrindâ. Upto the present day those who worship Vishnu, do so in the form of Sâligrâm §

‡The historians (Pauranis) are unjust to Vrindâ in considering that her chastity was violated, because she was not to blame as will be seen on a full consideration of her situation.

§We read in the *Skandha Purân*, Chapter 26, that Mahâdeva shed his breathing water from his eyes, of which Vishnu was formed. Vishnu asked how a man, who committed many sins and performed no meritorious deeds, could go to heaven simply because he committed suicide on the banks of the Ganges

and put *Tulsi* leaves on it. (This is the myth of the *Padma Purân* in a nutshell.) This myth shows that Mahâdeva had ■ very good disposition! It is incumbent on a householder to receive and entertain ■ guest with becoming hospitality. ¶ Indra went to see him and in return was despised and dishonoured. A Persian poet has made a pleasant remark that a grim face is enough to keep a hundred guests off the house. To cover the forehead with wrinkles acts like a mace in the hand of a door-keeper. Mahâdeva was so feeble that he could not contain within himself his own ire. Brahmâ was so imbecile that he could not release his own beard from the grasp of a child and tears rolled down his cheeks. Vishnu hypocritically committed adultery and became exceedingly uneasy for passionately loving a woman and was turned into a stone by her curse. The worship of his Sâligrâm with *Tulsi* leaves is a token of his adultery. Nârada, the mind of Vishnu, stoops to allure Jalandhar into coveting the wife of* Mahâdeva. He brought about ■ stain on the reputation of Mahâdeva. The triad, Brahmâ, Vishnu

and his bones fell into it. Mahadeva in reply cited a story to convince him of the truth of such a thing. This clearly testifies that not only was Vishnu not God himself but he ranked lower than Mahadeva even and was so ignorant that he had to learn many things from Mahadeva. How could he, then, be worthy of adoration?

¶ How much do I admire the prophet Mahomed whose disposition was so good that even heads of Christianity were constrained to shower encomiums upon him. The life of Mahomed is full of such instances, some of which will be quoted under the third part.

* On consideration it will be found that she was a mother to him, because he was begotten of Mahadeva and Parvati was the wife of Mahadeva.

and Mahâdeva who,† as the Hindus believe, are absolute monarchs of the universe, could not beat down Jalandhar. Then the belief of their being the deputies of God, nay, God Himself, vested with absolute authority, is based on nothing but ignorance and mistaken notions. This is ■ real misfortune.

Some historians§ of the Hindus say that once Pârvati, wife of Mahâdeva besmeared her body with an ointment called Uventua § (a fragrant, soothing mixture) and took her bath. She made a boy of the dirt of her body and breathed life unto him. His name is Ganesha. He was set to keep ■ watch at the door to prohibit any entrance. Just then Mahâdeva returned home. Ganesha did not allow him to enter the house. Upon this Mahâdeva got enraged, cut off his head and threw it away. Pârvati wept bitterly for his loss, and entreated her

† Some Hindus reply to this by saying that they are not God, but their prophets as Mahomed is of the Mahomedans. No, their very deeds deny their being prophets. Some Hindus say that all they did was appointed or destined by God and that they had His orders to do so. This does not receive any corroboration from facts. Mahadeva intended to kill Jalandhar but was not equal to the task. Then it remains to be seen whether his desire was or was not in harmony with the will of God. If you say it was not, then he is guilty of having arrogated prophetship and wished to destroy another. If you say it was, then why did he fail? It will detract from the power of God.

§ The substance of this is given in the *Skandha Puran*, chapter 57, and it is treated of at full length in the *Shiva Puran*. Both of these are well-known among the *Purans* and are, according to sage Vasishtha, composed by Brahma.

§ The custom of smearing the body with ointments before bath subsists to this day among the Hindus. Uventna is otherwise called Ughantna, Ulatne or Bukva.

husband to revive him. Mahadeva searched heaven and earth but could not find his head. At last in utter disappointment he cut off the head of an elephant, put it in the place of Ganesh's head and made him alive. He conferred this boon upon him that all men would use his name at the commencement of everything and that he would be worshipped before all other gods, otherwise there would be no efficacy of the worship of the other deities. †

This proves the injustice and ignorance of Mahadeva. How can he be exalted to the position of God possessing sole authority?

It is said in the *Shiva Purân* that first of all a lotus rose out of the navel of Vishnu. From it sprang up Brahmâ. Both began to quarrel among themselves. Brahmâ said to Vishnu that it was he who produced him. Vishnu, on the other hand, claimed to be the originator of Brahmâ. Just then a cloud of smoke was seen in the sky. It said to Brahmâ that he was Brahmâ and the other was Vishnu, and that he sprang out of the lotus that grew on Vishnu's navel. It moreover asked him to create the universe. When Brahmâ looked at the cloud of smoke, he saw it in the shape of a Linga. He assumed the form of a goose or swan and flew to the sky to measure the size of the Linga and Vishnu became a bear and went to the nether regions. @ They ran for

† This is nothing but oppression, because for a momentary hindrance his head was severed and an innocent elephant killed.

@ It is a mistake on his part to have gone to the nether regions, because the Linga was seen in the sky. He ought to have gone upwards instead of downwards as did Brahma. Again it is wrong to say that he could not find its end, because he did not measure it at all. Moreover it would not take 10,000 years to reach the

10,000 years but saw no end of the Linga. Then Brahma knew it to be his creator and master. The worship of the Linga began from that time and continues ever since.*

It is seen from this account that Brâhma and Vishnu were foolish enough to quarrel between themselves, and began to claim the authorship of each other. And when Brâhma came to know his creator, he knew him or rather acknowledged him as such merely on account of the length or magnitude of the Linga and both of them were together unable to ascertain its dimensions. It is not the business of a well-informed intelligent being to go about determining the extent of a Linga (male generative organ) and to make arrangements with regard to it. It is left to a jester and a shameless man. What I mean to say is that it is a mistake to call them God or His representatives.

What is more surprising is that some

nether regions. The whole circumference of the Earth is only 24,000 miles. The steamers of today circumnavigate it in two months and a half. Its diameter is only 8,000 miles. Could it take 10,000 years to go from one end of it to the other? He must have concealed himself somewhere, or the Linga must have been of a circular form.

*In the *Skandha Puran*, chapter 21 Vishnu says that all his power and Sudarshana disc are derived from Vishveshwar, which is another name for Mahadeva's Linga. Again in chapter 95 he says to Vyas that the Ling is second to none, and that all power proceeds from him. It appears that Vishnu had no power (of his own) but what was given him by the Linga. This is very shameful. To put it in other words, single handed he was unable to defeat Jalandhar but Mahadeva came to his succour and with his assistance he was enabled to defile the chastity of Vrinda by forcing her to his carnal embrace.

of the Shâstras censure them. It is said in the *Padma Purân* that Brahmâ is arrogant, and Mahâdeva, passionate. Only Vishnu is holy. But it says further ■ that Vishnu had illicit intercourse with the wife of Jalandhar. (Praise be unto Him) Such is their piety! It is said in the *Skandha Purân* that Verse:§

विष्णुदर्शनमात्रेण शिवद्रोहः प्रजायते ।

शिवद्रोहाच्च संदेहे नरकं याति दारुणम् ॥

which being translated means Mahâdeva gets irritated at the sight of Vishnu and that the displeasure of Mahâdeva surely leads one to hell.

The Vedânta Shâstra, which according to them is the best authority says that childishness and ignorance are related* to God. Then the whole universe came into existence.

Praise be unto God. They thought God had ■ life. He was taken to be ■ beast.

According to the *Sankhya Shashtra*, not God but Prakriti (the primary elements) created the universe. This will be dealt with in the seventh part of this chapter. According to the *Mimansa Shashtra* also, God is not the creator. The creation of the universe is due to Karma (fate i.e. ■ certain consequence of former acts). Some ascribe it to 'time, while others, to Swabhâva (some essential or inherent property). Most of their Shâstras hold the same opinion that nothing owes its existence to God. What an astounding thing that God who is the master of all is with them unimportant!

§ The original from which this verse is borrowed is written in Urdu character. Therefore I beg to be excused for mistakes of spelling and pronunciation.

They do not consider that if God were not the creator, who could have taken care of the universe? It is all the same with them whether God exists or not. He can do neither good nor evil to anyone. Then what is the use of his being God? And it is not needful for man to do good deeds and to keep aloof from evil actions. Because He who is the master of the universe is, according to them, not its creator. He can neither reward virtue, nor can He punish vice. Then who will try to ingratiate himself with Him and who will be afraid of Him?

We must remember that we can know God only through his works. And it is universally true that when we cannot see the architect, we can know him from his architecture.† Similarly we cannot see God on this earth. He is known by his work—the universe. If he has not created anything how can we know him? It is passing strange that with them God, who is omniscient, who sees and hears everything, who has created the universe, directs it and looks after it, who is ■ living entity and is omnipotent, is not the creator and a blind inanimate thing like Prakriti§ is the creator. We shall refer to this again at greater length in the seventh part of this chapter. The objection to karma being the primitive

† In such wise that it must have an author. And the author's skill, knowledge and imagination can be inferred from its design. A design apprises us of its designer. This I have explained at large in my English pamphlet the 'Touchstone of Philosophers.

§ Prakriti is called *Jug la yatajajaja* in Arabic, which means such an infinitesimal division that it cannot be further sub-divided. The Aryans of this day also believe that God is not the author of the universe. Every thing proceeds naturally from the combinations of atoms. They

cause is that it proceeds from human beings. They say Time created all things, But it has no life. It is sheer childishness to attribute ignorance to God and to recognize insects and lower animals, and not God, to be the creator. If God Himself is ignorant, how can the universe go on? Even the most illiterate will not call God ignorant.

We are quite sanguine that all right thinking and just men will think deeply and know how full of virtues God is depicted in our religion and how ignominious He is said to be in the Hindu religion. According to our religion God is omniscient—knowing every thing every moment

† God's attributes were not praised so brilliantly in other religions as they are in Mahomedanism. I have put before you briefly what Hinduism has to say in regard to them. I will now quote a few instances from Christianity as specimens. Genesis VI. 5 and 6; And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. *Jeremiah XV. 6*; Thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. *Genesis III. 22*; And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. *Genesis II. 2 and 3*. From this we find that their God was as ignorant being, because there is room for repentance only when an intended result is not produced, which is only the case with the ignorant. Again it does not become the exalted position of God to be afraid of the immortality of Adam on his eating of the forbidden fruit or to be fatigued and take rest. *Genesis XXXII. 24-28*; And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he

was in his existence; while the Hindus have stigmatized Him as illiterate and ignorant. It is idolatry with us to look upon any one but God as the dispenser of good and evil; while the Hindus have deprived him of His creatorship.

Oh God, we are full of remorse for them when in spite of the knowledge, that you are the mysterious cause, they call you ignorant† and take away the that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh came out of joint, as he wrestled with him; And he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, what is thy name? And he said Jacob. And he said, thy name shall be called no more Jacob, but Israel; for thou prince hast thou power with God and with men, and hast prevailed. Verse 30; And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved. Rev. Founder. says in his book entitled *Mifta hul Asaras* chapter I. 3 that it was Christ who wrestled with Jacob. And the concluding chapter of the *Genesis* informs us that it was no other than God. And the incarnation of God is bestowed upon all who appeared to be super human. Now consider how much derogatory it is to God that He should wrestle with a man like Jacob, and be baffled. Although he deceitfully managed to sprain Jacob's Thigh, the latter continued to be victorious. Is this not defamatory to God? How can he then be all-powerful? There are hundreds of such other things, which if true would without doubt very much detract from the merit of God.

† In *Him Laye Hind* its author choba Badridas remarks with much ingenuity that in the Hindu religion the creatorship is not taken away from God. It appears from this that it would be a stain on God if we were to say that He had nothing to do with the creation of the universe. But the same religion disowns the creatorship of God in quite unambiguous terms. Vide *Yoga Vashishtha IV*;

mastership of the universe from you and nominate another creator and distributor of good and evil, and like and fear that other. Oh Protector, all of us owe allegiance to you. Oh you, Creator, life inspirer, destroyer, respecter, traducer, punisher, rewarder, you can do what you please. You have no partner. All are your servants and are helpless before you.

Against this a Hindu might argue that some Vedas and Shastras distinctly proclaim that God is omniscient; He can hear without ears, see without eyes and is the creator of the universe. Again in the Adi Parva of the *Mahabharat*, the virtues of God are so delineated that he is admitted to have created Brahma, Vishnu, Mahadeva and Indra. He is from time without beginning, and will exist for ever. He cannot be annihilated. He is omnipresent. He is merciful, and bestows energy upon the weak. The answer to all this is that my information (that God is not the creator) is derived from the very same Vedas. To say the least, the inconsistency belongs to their own Shastras. You cannot believe one and disbelieve another contained in the Shastras. The majority of them are against ascribing creatorship to God. Little value attaches to a minor thing that goes against this overwhelming evidence.

The Hindu religion declares that the deities feel pain at the sight of a stubborn obstinate and arrogant man. God is under such circumstances obliged to assume a form. He enters a body and

The universe came into existence of itself. The soul has no power to create it. God is the cause and not the effect. *Krishna Gita* verse 343 says the same thing in effect.

In the same manner the Christians believe Christ to be an incarnation of God

is then called an incarnation. There are twenty-four such incarnations. Ten of them possess superior merit. Four of these occurred in the Golden age (Sat Yuga).*

First incarnation (a fish). The demon Hayagriva stole and swallowed

I *Timothy* III, 16: And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached into the Gentiles, believed on in the world, received up into glory. This they cite in proof of Christ's being an incarnation of God. The answer to this is that the original words are not 'God in flesh', but 'in the flesh.' Rev. Mithur also writes the words 'in the flesh' in a foot note of his Persian version of the Bible. Again *Genesis XVIII*. 1: And the Lord appeared into him (Abraham) in the plains of Mamre. *Exodus XIX*. 18: And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. If on the words of Timothy they consider Christ to be an incarnation of God, it behoves them to look upon fire and the plains of Mamre as two more incarnations of God. Why do they not accept the same interpretation in their case? I *Timothy* I. 17: The king, eternal, immortal, invisible, the only wise God. Christ is a man and an intercessor or mediator. How can he be God or His incarnation? Rev. Phander's *Mifta Hul Asarar* is largely refuted in *Mis Bahul Abarar*. Some Christians plead it to be the reason why Christ is called an incarnation of God that in the Bible Christ is termed God. How Moses is told by God (*Exodus VII*. 1). That he was made a God. II. *Corinthians* IV. 4: Christ, the image of God. *Psalms LXXXII*. 6: Ye (Satan) are Gods. *Philippians* IV. 19: My God, i. e. master and tutor. If Christ is believed to be God because the term is applied to him, why not on the same ground call these others God? The same subject is discussed in my book *Justice to Christianity and Mahomedanism*. I fully trust that the Christian who cares to read it will no more call Christ God.

* The Hindus have four ages; 1 Sat-yug, 2 Treta, 3 Dwapar and 4 Kali.

up the four Vedas of Brahma and concealed himself in the ocean. Brahma was helpless. He appealed to God, who assumed the form of a fish, dived into the sea, killed the demon, brought out the Vedas from its stomach and handed them over to Brahma.

Second incarnation (a tortoise): The Gods wished to churn the ocean like curds with the object of bringing out the fourteen Ratnas (Jewels). They used the Mandrachal mountain as the churning pole, and the black serpent, as the churning string and began churning. The mountain being very heavy began to sink. The gods could not hold it up. They invoked the assistance of God, who assumed the form of a tortoise and held the mountain on its back (served as a foot-stool). Then the gods were crowned with success.

The fourteen Ratnas are: 1. nectar or ambrosia; 2. deadly poison; 3. liquor; 4. Laxmi, wife of Vishnu; 5. a cow named Kamdhanu (fulfilling all desires); 6. The seven-mouthed horse (the vehicle of the sun); 7. The moon; 8. The damsel Rambha (who gives her performances in the court of Indra); 9. Kalpa Vrixa (all-satisfying tree, a native of heaven); 10. Kaustubha (a celebrated Jewel worn by Vishnu); 11. Dhanvantri (the physician of the gods); 12. Airavat (the elephant of Indra); 13. Dhanush (the bow of Vishnu); and 14. the conch (blown by the Hindus at the time of worship).

Third incarnation (a boar): A demon rolled up the Earth with all its inmates as we fold up a mat, and carried it to the nether regions. God assumed the form of a boar, killed the demon and snatched away the Earth from his hands.

Fourth incarnation (half tiger): A demon named Hiranya Kashyab

ordered his subjects to worship himself. His son Prahlad was a pious man, so the father got a red-hot pillar of iron and asked the son to embrace it. God to save Prahlad assumed the Narsinh form—the upper part like that of a tiger and lower, that of man—and tore Hiranya Kashyab to pieces.

Three more incarnations in the Treta age.

First incarnation (a dwarf): At the request of the gods, God assumed the form of a dwarf (Vaman) of the height of fifty-two fingers and by his frauds and intrigues deposed and sent to the forests Baliraja, a just and good king. This fraud is one of the virtues of God!

Second incarnation (Parshuram): *

* In that portion of the twelfth chapter of the *Mahabharata*, which speaks of the duties of a king, it is said that Karan told Purshuram, son of Jamadagni, that he was a Brahmin. Whereupon Purshuram taught him archery. After a long time Purshuram suspected from some of his actions that he was not a Brahmin. He then asked Karan to confess the truth, but no Brahmin could bear so much pain as he did. On this Karan showed him his true colours. Purshuram remonstrated that he learnt archery from him under a deception. Now just think how Purshuram, who alleged to be an incarnation of God, could be ignorant of the caste of Karan. And how could he be deceived by him! Had he really been God, according to the teaching of the Vedas 'God's existence consists in His knowledge,' he should not have been represented thus. 2 The same argument can be advanced against the Christians. Once Jesus felt hungry. He saw a fig tree at a distance. He went to it intending to pluck its fruits. But when he came to it, he found nothing thereon but leaves and he said that no fruit will grow on it thenceforth for ever and presently the fig tree withered away. Matthew XXI. 19 and 20; Mark XI 12 and 13. It is clear from above that Jesus was not aware that the tree bore

A Kshatri by ~~name~~ Sahastrabahu* (having one thousand hands) killed his brother-in-law (wife's sister's husband) Jamadagni†, the father of Parshuram. God to avenge himself took birth in the house of Jamadagni and arrow in hand killed the whole Kshatriya caste in return for the murder of his father, and rooted out their very name from the surface of the earth. The widows of the dead were enjoyed by Brahmins and those of their issue who survived a second wholesale slaughter are known as Kshatriyas or khatris.

Third incarnation: Ram, son of Dasarath; took his birth to kill Ravana, a demon. Ravana carried off

no fruits. Because if he had known that there were no fruits thereon, he could not have repaired to it. How can such an ignorant person, not knowing secret things, be God or His incarnation? There are other things requiring consideration. Was the tree to blame that it bore no fruit? It may be that none grew on it, or that people plucked them away. It was ~~the~~ fault of the tree that at the time when Jesus went to it, it happened to have no fruits. Then it is nothing sort of a sin to curse it because he did not reap any advantage from it. If the tree was ~~a~~ private property, it was a positive loss to its owner, if public, to the public at large. This cannot be gainsaid. Is it not a sin to put another to loss for no fault of his? The same event thus brings home to Jesus the charge of his being a sinner as well ~~as~~ his being neither God ~~nor~~ His representative. Besides his anger is made manifest here.

* Sahastra means one thousand and Bahu, an arm. According to the Hindus he had a thousands arms and hence his ~~name~~

† We are told in the *Mahabharat*, Parva XII., Rajdharma that after the death of Bhismapita the Ganges said that Parsuram was never victorious against him. Thus the holy Ganges which washes away sins distinctly denies Parsuram's being God.

Sita, wife of Ram. Ramchandra (the ~~name~~ as Ram) with the help of Hanuman (a monkey god) destroyed him and released his wife from prison. In the *Valmiki Ramayan* it is said that Surpanakha† sister of Ravan, desired to marry Ramchandra, and expressed her intentions to him. He said that he was already married but added that his brother Laxman was single§ and advised her to court him. To tell the truth Laxman also was married. Ram afterwards sent a secret message to Laxman asking him to cut the nose and ears of that woman. Laxman did ~~as~~ he was asked to. This was the original cause which led to a difference between Ram and Ravana. And we are told that Ramchandra@ killed many people including some Brahmins and readmitted Sita into the house after her stay at Lanka (Ceylon) For these he was considered so unholy that the people of Ayodhya would not even touch him.

† Surpanakha meaning one having six nails. She had six nails intact.

§ "My brother is single; if you wish to marry me I also am willing" *Ramayan* by Tulsidas.

@ *Mahabharata*, Sabha Parva has it that once Brahma went to Ram and asked him to beg something of him. He wished him to bless himself that he might live longer than his prescribed term with reason and intellect intact and that those who were killed in the battle of Ceylon might be revived. Now it is obvious that had he been God, he would not have begged these things of another. God must be all powerful. Again can there ever be a fear of God's intellect proving faithless?

The same may be said of Christ, "I can of mine own self do nothing; as I hear, I judge; and my judgment is just because I seek not mine own will, but the will of the Father which hath sent me." St. John V. 30. This shows

*Two more incarnations in the
Dwapar age,*

First incarnation (Krishna*). To kill Kansa God was born of his uncle's daughter and Vasudeva, king of Mathura. He killed Kansa and gave the kingdom of Mathura (Muttra) to Ogersin. It is

the powerlessness of Christ. The clergy should think over the words "I can of mine own self do nothing." "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, my God; why hast thou forsaken me?" St. Mark XV. 34. The same is repeated in Matthew XXVII. 46 and Luke XXIII. 39. It is clear from these that Jesus was weak and powerless and used to beg things of God, and this is opposed to his being one with God. Again it appears that Jesus did not ascend the cross of his own accord. He did not like it and hence his prayer to God. Then it does not stand to reason that he embraced crucifixion to save others from sin. Had it been the case, he would have liked it. We are told in unambiguous terms in Matthew VII. 21 that "he that doeth the will of my father which is in heaven, shall enter into the kingdom of heaven."

Again the same Parva of the Mahabharat says that Ramchandraji on seeing the caravan which was sent to him by Indra thought that it was despatched by Ravan, till he was disabused of the idea by Bheshma. Now God should have inner sight. Nothing could be hidden from him. How then could Ramchandraji be an incarnation of God?

Similarly a perusal of Mark XI. 13 convinces us that Christ did not possess this all-seeing vision. How could he be God?

* Yoga Vashishtha, VI. Nirwan states that being tired of annihilating the universe, he devoted himself to the prayer of God, and no animal knew death. The result was that the earth groaned under the burden of man and beasts. Then God deemed it proper to relieve the earth of its burden by manifesting himself in an incarnation.

said he dallied with many women.†

Second incarnation: It is an idol in human form made of sandal wood. It still exists in Jagannath. When it grows old, it becomes new again. If a man pays a visit to this idol only once in his whole life, all his sins committed during the long tenure of his life are turned into so many merits. There is no distinction of caste observed there, and all dine out of the same dish.

It is said that towards the end of the world in the iron age God will be born once more in the house of a Brahmin called Vishnuyas, an inhabitant of Sam-

duals.—Krishna in the house of Vasudeva, and Arjun in the family of king Pandu. This shows that Krishna and Arjuna are both incarnations of Vishnu. But the Hindus to a man do not accept Arjuna as an incarnation of God. It then follows that Krishna too cannot be His incarnation. The Mahabharata states that Yudhishthir told Krishna, "we are very much obliged to you. We cannot return your obligation." To this Krishna replied "what I could do was little. You should be thankful to God. The little that I did you owe to His kindness. I do not possess so much importance as to deserve your gratitude." Thereupon all of them prayed to God. From this it appears that Krishna himself acknowledges his subordination to God.

Let the Christians revolve in their minds what Jesus himself said in John. XX. 17: Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. In this speech Jesus put himself on a level with the people. The words "my Father and your Father, my God and your God" clearly show that he considered himself a servant of God. The word Father is not literally used in connection with the others. The same is the case with Jesus; otherwise, all the others would be like Jesus, the son of God.

† This sport with women is described in the Bhagvat. It will be touched

bhal. This incarnation will be known as Kalanki. They fully believe that the present wickedness of the world is due to this iron age and that when the golden age will begin afresh the people will be reformed.

This is what the Hindu religion has to teach with respect to the knowledge of God.

Now just stick to justice and consider: first, God cannot appear in any body. Because the body of an animal is formed out of semen, in the womb of its mother and is nourished there by the blood of menstruation and comes out by the well-known route. Once born He has many demands to answer—hunger, thirst, sleep,

calls of nature etc. and thus he remains weak. But God is free from all these. To ascribe them to Him is to detract from his holiness. Again how can an ugly being like a pig be an incarnation of God? As portrayed by the Hindus God in human shape is deceitful, tyrannical, weak, ignorant, passionate, wicked and conceited. He is besides represented as entering wooden idols. God is always aloof from such things. Compare what thy have said with respect to God with what our religion says regarding Him and say which of the two accounts stands to reason. A man endowed with the least power of reasoning will be able to pronounce judgment as to which religion is true and which false.

PART II.: ON ANGELS.

We, Mahomedans, believe that the angels (who are servants of God and are born of his light) are neither males nor females. They neither eat nor drink. Their life consists in the remembrance of God. They are holy, devoid of guilt and do the work assigned to each. They never disobey God. No one except God knows their correct number. God has given them much strength and power. There is no clear description of the angel in the Hindu religion. Only this much

Indraman and some other Hindus have written things derogatory to the angels, but they are refuted. *Sotallâ Hul Jababâr* and the *Fatahul mobin*. The christians also believe with the Mahomedans that the angels do neither eat nor drink, but their Bible says that the angels ate the calf of Abraham. Vide Genesis XVIII. In Genesis XIX. 3 we read of the angels eating unleavened bread.

is said by them that a kind of lesser deities is also created. They belong to both the sexes. They are known as Gods and Goddesses. The administration of the universe is entrusted to them. Indra, king of heaven sends rain. Yamaraj, who conducts religion, is the superintendent of the hell and administers justice to people after death. Narad is the mind of Vishnu. Chitrugupta is the Head Accountant—he who takes down the deeds of all men. Brihaspati is the preceptor of the Gods, and there are numberless others. It is said in the *Sankhya Shastra* that there are eight varieties of gods; 1 Prajapati; 2 Indra; 3 Pitru; 4 Kandarpa; 5 Hacha; 6 Rakshasa; 7 Brahmi; 8 Pisacha. Three of them are put in the first rank: Brahma, Vishnu and

†The *Skandha Puran*, chapter 31 tells us that once Brahma told the other

Mahadeva. They are Viceroys of God or so many Gods themselves. It is said in the *Padma Puran* that three Goddesses are above the rest. They are auxiliary to Gods.

1. Mahakali assists Mahadeva. Her region is Hinglaj, north of Karachi and she is made manifest in the form of crows and volcanoes.

2. Mahalaxmi helps Vishnu. Her dominions are the Vindhyaçal mountains near Mirjapur. She exhibits herself in gold, silver and other valuables.

gods that he was the creator, preserver and destroyer of all the sages and other existing things and that they should therefore worship him. On hearing this the eyes of Mahadeva grew red with anger, and he told Brahma that he spoke so arrogantly he had not seen a greater fool than him. Mahadeva moreover told him that he himself was the creator, protector and destroyer of the universe and was all lustre in form. He gave him to understand that he created things at his bidding and then he himself destroyed them. He then asked him if he was ignorant of his power as to speak such things. Brahma replied that he was created of him. Upon this the four Vedas that were present said in the hearing of all the Gods that Mahadeva was the creator and destroyer, that he had power over all things, and that he was the Master and governor of all existing things. Brahma contended that Mahadeva could not be the Master of all things on the grounds that he had ashes on his whole body, his hair were disbevelled, that he had relinquished the whole world and that he lived in the company of Parvati. He asked them what attribute of the highest Brahman they saw in him, by virtue of which they pronounced him to be the master of the universe. Then Aum, the very first word of the Vedas said to Brahma that the body he alleged Mahadev to possess, was for manifesting himself to the universe; otherwise he was none other than the highest Brahman and Parvati was only a human form of his power. She was true to him and all

3. Saraswati aids * Brahma. Her country is Kashmere. She is seen in the form of a canal or spring near the city Favacha.

It is said that these three goddesses gave birth to ninety millions more and that they eat as well as drink unlike our

ways lived in his company. All this produced no effect on Brahma. At that moment there appeared a ball of lustre, which burnt the fifth or topmost head of Brahma. Then were heard the words "O Brahma, there is no difference between you and me." On hearing this Brahma became sorry. He said he knew that Mahadeva sprang out from between his two eye-brows. Bhairavnath cut off with his finger that head of Brahma with which he traduced Mahadeva. Then Vishnu appeased Mahadeva with that form of worship which is known in the Vedas as Rudri. Mahadeva quieted Brahma, who shell in hand roamed about begging alms for the mitigation of his crime. This account discloses some characteristics of Brahma's unbelief, 1 his pretensions to godship; 2 ignorance enough to deserve the remark of being the greatest fool, from the mouth of Mahadeva; 3 non-recognition of God in the form of Mahadeva who according to the Vedas was one with Him, and 4 want of faith in the teaching of the Vedas and his subsequent remorse. How can such a deputy of God be capable of manifesting the attributes of God? It is stated in the *Shiva Puran*, chapter 48 that once Brahmâ under the influence of liquor used some improper words while conversing with Sarasvati, goddess of learning, whereupon she cursed him that his fifth head would always say foul and abusive things. This curse was realized. It came to such a pass that Mahadeva was obliged to sever his fifth head. Now just consider how he, one of whose tongues said indecent things, can be God, His deputy or a prophet.

*She was such a helpmate that as long as Brahma had all his five heads on, one of them at her curse poured out nothing but vile words. Vide the *Shiva Puran*, chapter 48.

angels. In the *Chandi Path* we find that the goddess Chandi used to drink spirituous liquor. In their opinion gods do not necessarily become unholy on account of their guilt, wickedness and disobedience to God. † Because these gods have committed such wicked actions that every thinking man is ashamed of them. This will be alluded to further on in the fourth part under the heading Brahma.

It is said in the *Adi Parva* of the *Mahabharata* that king Parashar one day went a hunting and was reminded, in the forest, of his wife. He had a discharge. He put the semen on a leaf and sent it to his wife by a hawk. On the way another hawk took it for some food. A scuffle ensued and the semen fell through a hole in the leaf into the water below. A nymph had been by the curse of Brahma turned into a fish. This fish happened to swallow the semen. At the end of three months a fisherman caught the fish, opened its body and found therein a boy and a girl. The fisherman took them to king Prekshak who adopted the boy and gave the girl back to the fisherman. He named her Satyavati. When youth budded upon her she looked very beautiful and truthful. She was otherwise called Machhgandha from the fish-like smell she emitted. Her adoptive father, the fisherman, put her in charge of a small ferry and she used to transport passengers over the sea free of charge. Once Parashar happened to arrive at the place and was enamoured of her. He thought of coha-

biting with her, the girl objected saying "if we are observed by Brahmins and others in the wicked act, what will they think of us?" Parashar used a spell and a cloud overhung the sky and it became dark. He caught her by the hand. She said she was a virgin. If her virginity were soiled she would be exposed. Parashar assured her that her virginity would

otherwise the Bible is full of such instances. In spite of this when a missionary publishes a pamphlet, he makes some false charges against Mahomed and then says that such actions did not become him as a prophet. A prophet's life should always be pure. They should be free from such charge. They do the same with the Hindu deities. I ask them whether they believe in the purity and innocence of prophets or not. If they admit that prophets should be virtuous, then the second question is whether they believe in what is said in the chapters quoted above. If they do not, so far so good. But such pieces should be expunged from the Bible. If they do, then how can they be called virtuous in the face of such crimes? They cannot but confess their guilt. Why should they then write in their papers that prophets ought to be virtuous? They thereby lay themselves open to attack. Remember that the Mahomedans consider all the prophets virtuous and innocent. For further information on this point refer to the *Takdisul Ambia*, *Ijalatul Oham*, *Sotullahol Jabubâr*. A christian once told me that although the prophets were not virtuous and guiltless, they were true to their function of conveying the wishes of God to men, i.e., they would say neither more nor less than what they were ordered to. Rev. Fonder writes to the same effect in his *Mijânul Hak*, chapter I Part III.) I told the Christian that either he did not know his Bible or had forgotten it. I Kings XIII. distinctly says that the prophets told a lie and practised frauds in the very name of God. How can we put trust in such prophets whose actions are questionable and who use the name of God without authority? How are we to distinguish their interpolations from the original

†The Christians also do not consider it incumbent on the prophets to lead a virtuous life. Some of them are said to be cow-worshippers, some thieves and robbers some adulterers, and some rogues. Vide Exodus XXXII.; Genesis IX. XIX and 27, 30-34, St. John X.; II Samuel XII.

not be affected and allowed her to ask a boon. She wished to get rid of her unpleasant smell. Parasher blessed her and a pleasant odour issued from her and spread six miles all round. She was thenceforth known by the name of Yojangandha. At last the passionate king whose blessing was sanctioned by God enjoyed her. A son was born at the moment he had a discharge. He reached his youth very soon* and set out for the forests to live in the devotion of God†. He left word with his mother

*On the same day and at the same moment he became full grown.

† Genesis XXXVIII is to this effect. Judah married Shuah's daughter they had three sons, Er, Onan and Shelah. Er married Tamar. He died childless, whereupon Judah told Onan to marry Tamar to raise up seed to his deceased brother. He thought within himself that the son would not be his. When therefore he went to her he did not allow the semen to enter her womb but spilt it on the ground. For this God slew him. Whereupon Judah asked Tamar to go and stay at her father's as a widow. In course of time Judah's wife died. Afterwards he went to Timnah, Tamar was informed of his going there. She put off her widow's garments, covered her face with a veil and, sat by the way to Timnah. Judah saw her and mistook her for a harlot. He turned to her and requested her to let him enjoy her. She inquired what he would give her in return. He promised to give her a kid. He then fulfilled his desire and she conceived by him. She went away. A son was born to her. He named Pharez. From this it is clear that Judah committed adultery with his daughter-in-law. So Pharez was an unlawful child. The same Pharez is an ancestor of Jesus. Vide Matthew I-3 and Luke III. 33. Again Joshua II. 4 speaks of Rahab a harlot. She gave birth to Booz who is the same Booz that is an ancestor of Jesus. Vide Matthew I. 5 and Luke III. 32. With the object of prejudicing the minds of the people and repaying the salt they eat, missionaries

remember him at the time of real distress. His name is Vedavyâs, i. e. he who divided the Vedas. It is said that he divided the Vedas into four parts. The girl was asked by her father how she came to spread such a pleasant smell. She replied that she conveyed a person whose blessings were sanctioned by God over the water and was granted the boon § It is quite possible that the king afterwards sought her hand in wedlock. His request was granted on condition that her son should be the heir-apparent. At first the king hesitated to accept her on such a hard condition because, he told his minister, he had already a son by the Ganges and wondered how he could set him aside and bequeath his kingdom to another son born of a fisherwoman. But the fire of passion for the girl still burnt brightly in his mind. His son Blekham, born of the Ganges was apprised of this. He went to the father of Satyavati and promised the fulfilment of the condition originally imposed. He took Satyavati from under

very often declare orally and in writing that a female slave by name Hagar an ancestor of the prophet Mahomed, and then they would wonder how a prophet could be born of a slave. They will be ashamed to read what is jotted above, namely, that Pharez was born of whoredom and that Rahab was a harlot and yet their names are found in the genealogical tree of David, Solomon and Jesus. Still Jesus is a prophet whereas the son of a slave cannot be one! Again Samuel born of Hagar is termed a prophet in the Bible itself. Truly speaking Hagar is well spoken of in the Bible, and she was not really a slave. Read *Navede Jâved* for this.

§ From this it is clear that Parâshar is rightly charged with adultery. The Hindus try to ward off the accusation by saying that there are eight forms of marriage among them. One of them is

the roof of her father's house and carried her on his shoulders and brought her to his father. She gave birth to two sons. On the death of the king her elder son succeeded him. He was succeeded by his younger brother. Bhikam seized two daughters of the king of Benares perforce and married them to his surviving step-brother. He died leaving no issue, whereupon Satyawati called upon Bhikam to live with the two widows as their husband till they bore a male offspring. He refused to do that. Vedvyas was then sent for. He arrived and was made acquainted with her wishes. He accepted the charge and first lived with one of the two. She was afraid of his figure and appear-

termed Gândharva, according to which a man and a woman begin married life of their own free will and accord without waiting to receive the consent of their respective parents. They say that Parâshar married according to this form. But there are some difficulties in accepting this explanation: 1 this form is prescribed for the Kshatriyas, while Parâshar was a Brahmin. 2 The Gandharva form is resorted to in the beginning, but the Vedic ceremonials are observed in the end. Parâshar did nothing of the kind. 3 such a marriage is kept a secret in the beginning only, but is made public at last. Machhadri, concealed it for life. 4 She entreated that she was a virgin and that her virginity would be lost and she asked him just to think what the gods would say when they would come to know of it. Rauhira replied that her virginity would remain untouched. He then prayed for darkness. If she was married as alleged, she had no fear of losing her virginity because cohabitation with one's husband is lawful. She would have, besides, had no reason to be afraid of the gods. If she became his wife, she could not have married Santishtha in the life time of her first husband. There are many other grounds for not believing that Rauhira married Machhadri but space does not permit me to give them here.

ance—red and black hair, swollen eyes, a beard on fire and red moustaches. She shut her eyes. He enjoyed her and then went to his mother and said that the woman would give birth to a fortunate, strong and intelligent son who would become king, but that he would be born blind because his mother closed her eyes upon seeing him. The result proved this prophesy. King Dhritrashtra was born blind. Again at the instance of Satyawati Vyâs lived with the other widow. She was so much frightened at the sight of him that she turned yellow. Vyâs enjoyed her and said that she turned pale on seeing him she would be delivered of a son yellow in colour. King Pandu was born of her. Satyawati wished Vyâs to enjoy the same woman a second time, but she shunned coming in contact with him on account of his frightful visage, and instead of going to him herself directed sent her maid dressed in her own attire. The maid received him warmly, and extolled him. He had coition with her and king Vadarâ was born of her. One day king Pandu went to the forests to hunt. A respectable-looking man was there seen enjoying his wife in the guise of a deer. King Pandu aimed an arrow at him. He pronounced a curse on the king that he would die while in the same act. Pandu came home and related the account to his wife, adding that from that time forward he could not enjoy

† It appears from this that Vyâs committed adultery with another's wife. It is argued in his defence that the Hindu religion provides for the begetting of a son by a widow or a woman who cannot enjoy connubial rights on account of the illness or otherwise of her husband. She should go in the first instance to the younger brother of her husband and he failing to any other man. It is the duty of the man who goes to her that he should

her. But as he had heard before that one without a male issue could have no ex-

first obtain the permission of his elders, his preceptors or some such persons, apply oil to his body and desist from kissing her. It must be done in a place so dark that no part of the woman's body might be visible and on one of those days when there is greater probability of conception. It must be done not during day but at night. The man must repeat going to the woman till she conceives, and then desist from doing so altogether. If a man transgresses any of these rules he is held guilty. This action is termed Niyoga in Sanskrit which means the practice in ancient times by which a childless widow was permitted to have intercourse with the brother or any other near relative of her deceased husband to raise up issue to him. It is fully described in the Mitaksharâ, Chapter 1. My answer to this defence is that all the wise men of the world are one on this point that the woman, who in the lifetime of her husband has intercourse with another man, is evidently of bad character. And wise and modest men will call those persons pimps who allow their wives to go to others or show their approval of such a conduct of their wives. A child is but the flesh and bones of its parents. This is the reason why wise and religious persons do not consider an adopted son a real one. In the law of partition such a son is looked upon as a stranger. He is the son of him who raised him up and not his whose wife the mother happens to be. The same bad custom is alluded to in Genesis XXXVIII. 8, for which Christian Missionaries will feel ashamed. It remains to be seen whether Vyasji observed all the restraints imposed by the law of Niyoga. If he has, then he will not be guilty in the eye of that law but wise and thoughtful men will however denounce him. But if he has violated the law of Niyoga in more than one way, who will not condemn him as an adulterer? Now he has broken the law in the following ways: 1 He was not a younger but an elder brother to the woman's husband. And truly speaking he cannot be called a brother because Vyas was born out of wedlock and the

trance into heaven, he enjoined Kunti to get him a son as soon as practicable. She got three sons with great difficulty—Udhistir by God Dharma, (God only is holy). When the so-called pious man stand accused of illicit intercourse, what will not the impious do?), Bhima by God Vayu and Arjuna by God Indra. King Pandu was greatly pleased and asked her to get sons to Mâdri, his second wife as she did for herself. She bore two sons by God Ashwinikumar. They were named Nakul and Sahadeva. All the five are called the Pândavas. They are descendants of Kansa the Shameless. Praise be unto God. The way to heaven is to obtain illegitimate sons! As if the key to heaven accord-

woman's husband was the son of Santanu. 2 Although his father, Parâshar was living (see Bhâgwat, Chapter 10) Vyas did not take his permission, which he ought to have done according to Niyoga. 3 Niyoga opens this course for those women who desire to have issue, but this woman did not wish to see Vyasji. 4 The action must be done in the dark, which was not the case — can be inferred from one woman turning pale at the uncouth appearance of Vyas, another shutting her eyes out of fear and a third sending a maid to avoid intercourse with him. Certainly he visited them during day or by lamp light. In short, Vyas did not practise Niyoga but committed adultery.

% We learn from Bhagwat and the Mahabharata that Kunti's father Surshena and the father of Vasudeva, Krishna's father, was also Surshen. Thus Kunti is an aunt of Krishna, the Hindu God. Some try to defend Kunti's conduct by saying that she acted according to the law of Niyoga. But Niyoga is a privilege of widows and other women who cannot enjoy conjugal rights. Kunti's husband, Pandu was living and was not unfit for the nuptial bed. Again it is stated in the Mahabharata, canto XII, that while still a virgin Kunti had a son, Karan by the god sun. How could a virgin take advantage of Niyoga?

ing to the Hindu religion is to commit adultery. The Pandavas had one wife in common, named Draupadi. They lived with her by turns, each seven days at a time.†

† It is very shameful that five men should have one wife in common and should go to her by turns. In defence of this custom some Hindus say that each of the five Pandavas used to burn Draupadi and then revive her before living with her, i-e., each had a new Draupadi when his turn came. In reply I ask them if they have got any evidence to prove her immolation and revival to life again. Who did it? And whom did he report it to? There must be positive proof. No community has such a proof except the Mahomedans. Besides this much should be remembered that if any Hindu cites any book in testimony thereof, he must accept the other things of the same book. He cannot then urge that the book is not an authority with them. Again burning a woman hundreds of times to gratify one's own wishes is worse than the sin of adultery, in saving themselves from which they committed themselves to a greater one. Moreover the question arises whether the form Draupadi acquired after revival was the same as that before burning or not, that is, whether it was the very same body or another different from the previous one as in the case of second life. If you say it was the same body, where lay the use of burning her? If you say she had a new body each time, then it was incumbent on him whose turn it was to live with her, to have married her. But as a matter of fact they did not marry her each time. Then they are not free from the charge of adultery. Again it is stated in the first canto of the Mahabharata that for a long period they lived with her simultaneously till the time they were erecting buildings and laying out gardens at Delhi, when Narad paid a visit to them and advised them to enjoy her by turns. Then in the opinion of the Hindus themselves it is adultery on the part of five men to live with the same woman. Again by reading the episode of the carrying away of Pradyumna, son of

It is said in the beginning canto of

Krishna by the Gods (Bhagwat, Chapter 63) we are assured that a woman's husband does not change in her second life. She continues to be the wife of the same person, whose wife she was in her previous life. Then after her burning Draupadi remains the wife of Arjuna who married her. How could others enjoy her? Some Hindus urge that when Arjuna brought Draupadi Kunti happened to ask him to divide what he brought among the five brothers and therefore in order that the charge of telling a lie may not be brought against the mother they all lived with her as her husbands. But her asking Arjuna to divide what he brought among all the brothers was an order and such it could be neither true nor false, as those who are conversant with the merest elements of grammar will bear me out. True or false are terms applicable to assertions or statements. Hence Kunti could not have been charged with falsehood, if they had not lived with Draupadi together. They should thereby have at the worst disobeyed her. If a Hindu says that it is against the dictates of his religion to have opposed the wishes of one's mother, I answer *firstly* that if they had not lived together with Draupadi, they would not have disobeyed Kunti because she expressed her desire to have the thing divided among themselves under a misunderstanding that it was some eatable; and *secondly* that, even if we grant for the sake of argument that in not living with her together they should have disobeyed their mother, still by obeying her they transgressed the commandment of the Shastras and that of God. Was God's order to be subservient to that of their mother? Some Hindus say that she had five husbands according to the fiat of Shiva. If so, where was the necessity of burning her and then breathing life into her again? They believe that a woman has different husbands in different lives. The same would have been the case of Draupadi only in the same life. On a consideration of all this, we are convinced that their enjoying Draupadi by turns was nothing short of adultery and all these are excuses to save them from the charge.

the *Mahabharata* that Bhikam told his mother-in-law, Satyawati that there lived a sage. His wife was Mamanâ. One day Brihaspati, the brother of the sage went to her with the intention of enjoying her. She told him she bore the foetus of his brother, that the boy in the womb was learning the Vedas and that she would conceive a second time by intercourse with him. Brihaspati could not bridle his passion and began copulation. The boy in the womb implored him to desist from encroaching upon the space at his disposal, Brihaspati was deaf to all entreaties and began dropping his semen. The boy thereupon stretched his leg and closed the entrance to the womb. Brihaspati's semen was spoiled. He thus got irritated and said that as he wasted his semen he would, in the name of God, become blind while in the womb. The curse was fulfilled, and the boy was born blind. God only is holy. Why should the curse of such an adulterer, and that too at the time of committing adultery, be not fulfilled? At last the boy became well versed in the Vedas and married a beautiful girl. He had several sons by her, one of whom was Gautam. Still his wife was not on good terms with him. One day he inquired of her the reason why she did not like him. She pleaded straitened means to meet the expenses of household. Thereupon he asked her to take him to the houses of Kshatrias, whom he would prevail upon to give her money. She became angry and said she would not accept alms, adding that she would not manage his house from that day and asked him to do what he could in the matter. He threatened her with a law against the second marriage of women. If they did marry a second time, they would be censured

here and would suffer eternal misery in the next life. On hearing this she was much enraged and asked her sons to throw him into the river. They fastened him to a plank and dropped him into the Ganges. He arrived at a place where king Nala was taking his bath. He took him out and brought him home that his wives might beget sons by him. He ordered one of his wives to see him. She avoided it by sending her maid in her place. The girl had eleven sons by him. The blind man taught them the Vedas. Then the king sent his second wife to him. He moved his hand on her body and pronounced a blessing upon her that she might have a heroic son. She became *enciente* at the very moment. She was delivered of a son (why was she not? Can the blessings of good sages remain unfulfilled?). Bhikam said good, pious Kshatrias were born of Brahmans in the very same way. @ It is said in the

@ This reveals some facts worth knowing: 1. The Hindus consider their gods doers of good actions and superior to themselves but it is not so. Because their preceptor Brahaspati was such a licentious person that he committed adultery disregarding the remonstrances of the child in the womb learning the Vedas. And the child-nephew was made blind by a curse. 2. The sons of this blind man well-versed in the Vedas were so foolish as to throw their blind father into the river at the instigation of their silly mother. 3. This blind man made such a use of his knowledge of the Vedas that he was always ready to commit adultery. 4. On the whole it appears that in those days some of the famous Brahmans and Kshatrias were not the lawful sons of their fathers. 5. At present instances of adultery are more numerous among the Hindus than in any other community. Still adultery is considered a thing to be ashamed of. If a person indulges in passing jokes against any one's daughter or daughter-in-law, the father would consider him his enemy.

canto of the *Mahabharata* that the penance of Vishwamitra grew so auster- that Indra became uneasy lest he would deprive him of his possession, the kingdom of heaven. He sent down a courtesan of his from heaven to bring his devotion to an end. She succeeded in diverting Vishwamitra's attention by her skill in dancing and amorous glances and drew it towards herself. His prospects were marred. Be it known that it is the business of Satan and not of the king of heaven to interrupt prayers. Again it is said in the same canto that Vaishampayan told king Janmajaya that king Parikshat turned a recluse and devoted himself to the prayer of God. Indra deluded him by various pranks and

and would quarrel with him. But in those days they themselves were instrumental in the adultery of their wives, daughters and daughters-in-law. It is a matter of regret that they should lay the blame at the door of the iron age. The evil actions of the former ages are far more numerous. In the present age such actions are confined to the lowest grades of society but in those days the upper castes and even illustrious persons and sages were not above them. Once I read *Abulfidâ* in Arabic. I was surprised to read therein that adultery was no crime in the eye of the Hindu religion. It was not considered wicked. At that time I was quite ignorant of the tenets of the Hindu religion and thought that the Hindus looked upon adultery as a wicked action. But now that I have read their Shastras I am convinced that they are not ashamed to commit adultery and the little shame that is attached to it by them, they owe to the light thrown by Mahomedanism. In defence of the charge against Brahaspati some Hindus say that he spent thousands of years in the prayer of God for the forgiveness of his sin. He left the body which was instrumental in committing the sin and he took himself to another and thus retrieved his lost position. My reply to this is that this statement must receive support

thus disturbed his devotion.† Again, from their authoritative books. But the *Mahâbhârata* says that after gratifying his sense of passion he never repented, because his desires were not fulfilled to his satisfaction and he cursed an innocent child. Again the question naturally arises which is the sinner—the body or the soul? If the first, then it is unjust that for the sin of a previous body a subsequent one should suffer. If the second, then Brahaspati's relinquishing his previous body does not improve his position because the sin of the guilty soul is not washed off by its deserting the body. Besides what was his object in abandoning the body? Did he die a natural death or did he commit suicide? If the former, death does not remove his sin because all persons good as well as wicked die in this way. If the latter, instead of palliating sin he thereby adds to it that of courting death. The person who commits suicide is condemned to hell. There is no way out for him. Vide *Skanda Purân*, Chapter 28. On the whole it is proved that Brahaspati did not expiate his sin.

†I quote a similar thing from the Bible—I Kings XXII 19-23 "Hear then therefore the word of the Lord : I am the Lord sitting on his throne and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said I will persuade him. And the Lord said unto him, Where with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also : go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." It appears from this that God had all the prophets called together and consulted in order to mislead Ahab and appointed a spirit to do the work. I am eager to hear what theologians have to say on this point. The reply of the Hindus regarding what is said above is that

same book says that once Indra and the Moon fell in love with Ahalyâ, wife of Gautama. One of them assumed the form of a cock and began to crow at midnight. Gautam thought that it was day-break. He at once went to the Ganges to bathe. The Ganges told him that it

Indra had no evil or envious motive in sending down courtezans. His sole object was to test the sincerity of men's devotion. Those whose religious fervour was heart-felt would not fail a pray to the machinations of courtezans. Others would be entrapped by them. This reply is quite inappropriate. Because *Yoga Vashishtha*, Chapter I states that Vishvamitra was well-versed in the knowledge of the unity of the world and Brahman. Ramchandra was a disciple of his. In the *Mahabharata* Gautam and Vishvamitra are spoken of, more than once, as possessing divine knowledge, and being sincere devotees. Then it is not true that the prayers of such a sage (Rishi) were put to test ungrudgingly. In support of this *Mahabharata*, chapter headed Industry, Part IV says "When Vasurup commenced religious austerities, Indra was afraid lest his prayers be accepted by God and lest he ask of God his own power and position and thus throw himself into the back ground. He thought of disturbing his penance. He despatched some beautiful women with orders to throw obstacles in his way. They put on their best dresses and began dancing in his presence. But Vasurup did not even look at them. When Indra saw that his object was not carried out by these women, he threw down lightning on him and cut off one of his heads. Then he asked a farmer Vachchha by name to sever the remaining two heads from the body. But Vachchha replied that he was a Brahmin and that it was a great sin to kill a Brahmin. Indra rejoined that he was his enemy and that after killing him, they would pray to God and their guilt would be forgiven. Thereon the farmer cut off his two heads." It is quite clear from this that Indra did such actions out of spite and not to test their sincerity. Then he must be an enemy of God. How can he have divine knowledge?

was long before day-break and so it was not the proper time for ablution. On returning home Gautam saw that the Moon kept watch at the door while Indra dallied with his wife inside. Indra got irritated and hit the moon with a deer skin and cursed him that the stain would not be effaced for life. The same instant a black stigma was seen on him. It is the same we see now. Indra was afraid and managed to run away. Gautam cursed him that since for the sake of one hole (female organ) he tried so much, he should be covered with a thousand such ones. The curse was realized. Indra being ashamed hid himself in the root of a lotus plant in the Fakar Pond. After a long period these sores were by the favour of Vishnu turned into so many eyes. Then Indra set out from the place and went to heaven. Now consider that the moon who is worshipped by the Hindus and Indra who is King of the heaven still present signs of adultery—the moon bears the dark spots and Indra, the thousand eyes. They were so shameless that they went to have illicit intercourse with the wife of a sage. Praise be unto God. When the king of heaven is such that he wears signs of adultery in the form of a thousand eyes, the pleasures of the inmates of heaven must be adulterated.*

*This passage being very indecent and its truth would falsify the Hindu religion, some Hindus consider it false, and say that it is a got up mythology therefore I quote other instances to convince them. *Yoga Vashishtha*, chapter I. states that Indra became enamoured of Ahalya, wife of Gautam, so much so that he received no information about state affairs and protection of the kingdom. Still Ahalya being a woman of good character, living in obedience to her husband and Gautam being a sage far advanced in penance and age, he could not bring her under his in-

I have it from a Brahmin that Dharma Râjâ (who is declared by them to be the chief justice of the universe and who sits in judgment on the good and evil actions of all men after death) was instrumental in getting Kunti, wife of Pandu, a son who is known by the name of Yuthistir. This is the reason why he is otherwise called Dharmaputra

fluence. Once Gautum had been out on business. Indra thought it was a good opportunity for him. He simulated Gautum, entered the house, seized Ahalya and began to fulfil his desire. Just then Gautum returned home. Indra assumed the form of a cat out of fear. But Gautum knew by his inner sight what had occurred, and imprecated him that he may put on a thousand sores on his body, because he longed for a hole. The curse was realized and Indra wore sores from head to foot. He hid himself in the lotus of a pond through shame. &c. &c. The same story is told over again as an episode in the Sâmkya Parva as well as the Dharma Parva of the *Mahâbhârata*. If any one still persists in disbelieving it, he betrays his own ignorance. If they are ashamed of such things, they must bid good-bye to their religious books. Remember that this is not the first time that Indra committed adultery with the wife of Gautum but we learn from the account given by Charankar, son of Gautum, that he did it once before with the same woman. Vide *Mahâbhârata*, Moxa Dhrama Parva. Some Hindus attempt to defend Indra by saying that he did it to set an example to the people. That lust or passion is such a bad thing that if once it takes possession of the mind, it can blind the senses even of a God like Indra and bring censure upon him. How can man resist it? Thus Indra warns by his own living example. I reply, certainly this is the object of punishing wicked actions. The sinner is checked in doing the same in the future. Other men also take heed by his example and keep away from sins. But that does not palliate the damaged character of the sinner. The same remarks apply to Indra. The people no doubt, profited by his example but he

Kindly say for the sake of justice that when the Judge who presides at the highest tribunal commits adultery and his crime is made known to all, will the subjects consider adultery immoral? %

How can the same justice punish persons for adultery? According to their own version Indra, King of heaven and Dharmarâjâ, Keeper of the hell both stand convicted of adultery—the first with the wife of Gautam and the second with that of king Pandu. How can that religion procure us salvation in which the

hims If is ruined for ever. Please to consider and see that a wise knowing man commits a crime to teach morals to the people, is exposed to public ridicule, brings down upon himself the wrath of God, runs about for shame and hides himself through ignominy. It is foolish to incur these evils and to ruin one's own prospects simply to set an example to others. Just consider why he did not commit other evil actions to the same purpose. People would have been thereby saved from them too. But why should he do that? He sought his own pleasures. Or granted that Indra had a good motive. But look to the consequences: The chaste wife of Gautum was violated. Her husband's soul was deserted. She was made unhappy, she was reviled and incurred stain for life. It must be a very strange example!

% Christians, know that for the very reason all the prophets were free from such actions. For if they were wicked, what wonder if the masses followed in their wake! The British Government also observes the same rule. It does not employ in its service those who have broken the law and whose character is damaged. Alas for the Christians who think it does not matter if their ministers of religion are thieves, robbers, adulterers, drunkards, rogues &c. as was said at page 10. All they want is that a minister of law should not be such a man. The conclusion is forced upon us that religion is of no importance with them, kingdom of the world, all in all.

doomsday environments are so perplexed? Hoping under such adverse circumstances is denying the use of nature's highest gift—the faculty of reason.

Some Hindus might bring this charge home to us that the two angels Hâfut and Marut fell in love with the same woman. My answer to them is that the account of their concentric love is not found in authoritative books. Learned men deny it. If I grant it for the sake of argument, I can still explain it thus: when they were naturalized here

they imbibed the vices of men and became sinful. Afterwards they repented and ■ ■ punishment they still lie in abject misery in the well of Babesa and will remain there till the day of judgment. Every one who admits the truth of the story will prove this, but what say you to the adultery and other sins committed, according to your own admission, by your gods with the wives and daughters of other men without remorse? They can safely be compared to bulls.

PART III.

INSPIRED BOOKS.

We trust that God sent some books for the guidance of men unto the right path. They are written by the pen of God himself. Four of these are wellknown: Taurât § sent to Prince

■ The five books of Moses which stand at the head of the Bible under his name ■ considered the Taurat by the Christians. But some passages falsify this belief (1) Deuteronomy XXVII. 5—And there shalt thou build an altar of the Lord thy God, ■ altar of stones. 8 And thou shalt write upon the stones all the words of this law very plainly. Joshua VIII. 32—And he wrote there upon the stones a copy of the law of Moses. It is clear from these that the Taurat was such that the whole of it could be contained word for word on the stone of ■ altar. But the letters of these five books making the Taurat cannot be carved on such ■ stone. Then it is certain that this Taurat is not the one written on the stone. (2) It is stated in "Penny Cyclopædia" [vol. X.] that Dr. Alexander Giddes, who is a favourite learned man with the Christians says that he knew of three secret things—(a) that this Taurat did not belong to Moses, (b) that it was written

Musa; 2 Jabur to Prince Daud;*

in Canaan or Jerusalem, i.e. not at the time when the sons of Israel were in the forest in the time of Moses; and (c) that its time is neither before David nor after Ezekiel but most probably that of Solomon. It means that its time is about a thousand years before Christ or nearly contemporaneous with Homer. The result is that it was written ■ thousand and five hundred years after Moses. The last five chapters of Deuteronomy contain ■ account of the death and burial of Moses. How can it be a book of Moses? For further evidence thereon, the reader is referred to my Gujati book "Justice to the Christian and the Mahomedan religion."

* We do not believe that these Psalms are the same ■ those which ■ current among the Christians. Because neither they nor others have any proof of their being one and the same. For the very reason ■ difference had arisen regarding it among ancient Christians. Arjan, Augustine, Unbros, and Uthimens are of opinion that these songs are of David. But Hilyari, Athapanicius, Jerome, and Usibius deny this. Mr. Horan says that

3 Igil § to Prince Isa; and 4 the Koran to Prince Mahomed Mustufa. But from the time of the Koran Sheriff there was no more need of

the former are wrong. Some commentators state that some of the songs were composed in the time of the Macchabees. This position too is weak. Some say that songs 90-99 were composed by Moses, 71 songs by David, the 38th by Hamal, the 39th by Itahan and the 20th and the 107th by Solomon. There are many other objections about these Psalms. An account of all this was shown to me, in a book written in the Devnagri character by an Irish Missionary in Surat. Psalm LXXII. 20. The prayers of David the son of Jesse are ended. The reader of this line will be convinced that the psalms that follow were not of David's. To escape this objection they have done away with this sentence in the Arabic Bible. How can we believe that this is the same book of Psalms?

§ The gospel of Matthew was originally in the Hebrew language. But it has not survived the changes made by the Christians. The one which is now seen is a translation. The Christians also believe it to be genuine. Let aside the character of the translator, they cannot even certify the names of translators. This is Mr Jerome's candid confession. Rev. Phonder who was a zealous Christian was constrained to write his own guess about it in his Mijanul-Huk that probably Matthew wrote it in the Hebrew tongue. But probability is not certainty. Encyclopedia states about the gospel of Matthew that it was written in A. D. 41. in Hebrew any other dialect used among the Kaldanis or Suriyanis then it was translated in Hebrew. The present Hebrew edition is a translation of that translation. How such a translation be trusted? It is not the original. We are not assured who the translator is. Besides It is full of mistakes. How can it be accepted as the word of God? I have written at large on this point in my "Justice to Christianity and Mahomedanism." The remarks hold good in the of other gospels.

taking the former three as our guide. It is a commandment of God that every man should shape his conduct according to the dictates of the Koran.

The inspired books of the Hindus are the four Vedas. It is said in the *Mahâbhârata* that Vyâs divided the Vedas into four parts. Some say that the four Vedas came out of the as many mouths of Brahmâ. The reason why Brahmâ was endowed with four mouths is given in the fourth part of this chapter.

The Korân Sheriff is interspersed with so many beauties and marvels that it is impossible to dwell on all of them. I will describe some of them in short.

First beauty: Common sense will never admit it, but it must be so. It is proved that the inspired books which descended to Bandâ must have been written in a spoken language of the world. It must be in the language of the prophet who brought it down and of those who belonged to the same race to complete the binding nature of its injunctions (no one can then argue that since it is not in his mother-tongue he cannot understand it and that its dictates cannot, therefore, be binding upon him.) The Koran Sheriff possesses this qualification. Such a book must not have been written in a dead language as is the case with the Vedas of the Hindus, which they believe to have been inspired. The language of the Vedas is not spoken anywhere. Hardly one out of a thousand Pandits (learned men) understand them. †

Once I questioned a Pandit in Surat about the Vedas. He replied that he did not know the Vedas. At that time a Mahomedan advised me to ask him if he ever saw them with his eyes. The Pandit replied that he had not, but was eager to see them. Lala Indraman says that the word of God must be in a special language of his own. But what is the

Second beauty : It has been decided by reason that those who bring inspired books to us must be perfectly virtuous men, totally free from any shade of evil deeds. Prince Mahomed Mustufa Saheb was such an illustrious personage, who has delivered the Koran Sheriff to us. This will be again referred to under the fourth part of this chapter if God pleases. § He must not be an evil doer, an adulterer. The Hindus believe Brahmâ to be the prophet who brought them their inspired books. But their own religion exposes his vices. This also will be dwelt on under the fourth part of this chapter if God wishes it.

Third beauty: The mysteries revealed by the word of God and the religious principles derived therefrom must not be contradictory to one another; otherwise God will be open to the charge of falsehood. % No inconsistency will be found in the information supplied by and the religious principles set forth in the Koran

meaning of God's special language ? If it means such as cannot be understood by any one, then where is the use of sending down such books ? If it means such as people can understand, what becomes of its unique character ?

§ It is no wonder if a Mahomedan praises his qualities, but it certainly redounds to his glory when Europeans are found among his admirers. Vide "The life of Mahomed" by John Devon Port and that by Godfrey Hings as well as the Apology of Gibbon. Missionaries deceive the people by circulating false damning reports about Mahomed. It is not surprising if they repent having done so after reading these books.

% Some Christians and also Hindus have raised questions regarding some passages in the Koran. For their reply refer to *Istifsar*, *Ijalatula oham*, *Sotul-lahul-Jabbar*, *Okub-Tud-I allin* and other books. These books are all

sherifs. Such inconsistency is found in the information and religious dogmas of the six Shastras of the Hindus based on the Vedas. If God pleases, this will be dwelt on at length in the fifth and seventh parts of this chapter. Part of it has been already given in this section.

Fourth beauty : A revealed book must have a world-wide circulation ■ is

published. Neither a Christian nor a Hindu has hitherto succeeded in refuting any of these, and I presume that none ever will. They contain no replies but simply expose the false position of the opponents.

† A perusal of the Bible shows the difference of the principles of Christianity. Matth ■ V states about the law and the prophets "19 Whosoever therefore shall, break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." 20 for I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." It clearly shows that Jesus promises salvation to those who put faith in him and who did not break the law. Matthew VII. 21 and Jacob II. 20 are to the same effect. But Galatians III. 23 says "But before faith came, we were kept under the law, shut up under the faith which should afterwards be revealed." This explains that after faith one is not kept under the law. One is not bound to observe the law. There is a difference also in the information supplied by the Bible. II. Kings VIII. ■ states "Two and twenty years old was Ahaziah when he began to reign"; whereas II Chronicles XXII. 2 states "Forty and two years was Ahaziah when he began to reign." This is only a specimen of the many discrepancies in the Bible.

† Missionaries will be glad to read this that their Bible has spread throughout the world in the form of translation into 200 or 300 different languages. But they must at the same time remember that there is not a single copy of the original

the case with the Koran. No Mahomedan population is without two or four copies of it. It must not be that you can hardly find one copy in a large Taluka ■ is the case with the Vedas of the Hindus, no traces of which are found anywhere except at Ecnares,

Fifth Beauty: If God wishes the world to observe the commandments of a revealed book, it should, by His assistance, be spared interpolations, and not disappear altogether from the surface of the earth. God has desired that the Koran should be the guide till the day of Judgment and hence it has been well preserved from the time of prince Mahomed.* There are thousands

Bible. What exist are mere translations. The translation of Matthew is not the original translation but a translation of it. Christian theologians are convinced of this. Similarly the present Torat is not ■ translation of the ancient one. That ■ destroyed by Bukhte Nezzar and others. It is the translation of that which was written afterwards by Ezra or some one else. Its thousand mistakes are admitted by Rev. Phonder and other zealous missionaries.

*To shake off the shame that attaches to them, the missionaries allege that the Koran also has undergone many changes. In reply I produce two witnesses out of ■ host of them in this place. William Muir writes in his book "Life of Mahomed." Part I page 15 that there is hardly any other book except the Koran which has remained intact without changes for 1200 years. Rev. Emaduddin says in his book *Hidayatul Musalmin*, (printed 1868 A. D.) page 70 that the present Koran is the same Koran which existed in the time of Prince Mahomed. In a corrected edition of the same book printed in 1877 A. D. we read at page 67 that the author holds the same view (ie. the Koran continues without being tampered with); and it will be so ever

of men who know it by heart. There is another thing which proves the title of

the Bible. 1 omission of ■ word or ■ sentence, 2 addition thereof and 3. substitution of ■ word or sentence in place of another. In proof of the first can be quoted Isaiah XL 5--And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Rev. Adam Clarke says in his Commentary of the Bible, Part IV. Page 2785 that the actual words are "all flesh shall see the salvation of God" whereof the words "salvation of God" are omitted. Matthew I. 11 has 'And Josias beget Jechonias,' whereas in fact Jeconiah was a son of Jehoiakim, son of Josiah Vide I Chronicles. III 15 and 16. In proof of the second kind of change can be quoted Genesis XXXVI. 31--And these are the kings that reigned in the land of Edom, before there reigned any king over the Children of Israel. It appears that the speaker of this flourished after the establishment of the rule over the sons of Israel. Saul the first king of the sons of Israel lived 556 years before Moses. Thus it follows that Moses cannot be the speaker of this sentence. It must have therefore been added to the book of Moses by some one. Adam Clarke has admitted this in his Commentary of the Bible. In proof of the third kind of change can be quoted I Chronicles XXI 5--And all they of Israel were a thousand and hundred men that drew sword. II Samuel XXIV. 9--And there were in Israel eight hundred thousand valiant men that drew the sword. One of these enumerations must be false. It then follows that one must have crept in the place of the other. Hundreds of such instances will be found in *Ijharul Hak* and *Ajaje Isvi*. Now let us see if the Vedas have undergone any such changes: In the seventh Parva of the *Mahabharat* king Yudhisthir is made to say in clear words that the Vedas change with the times. In the twelfth Parva of the same book it is said that the words of the Vedas underwent change of meaning. In the Vana Parva of that book we find that the Vedas were so

Mahomed to be considered a Prophet, and the genuineness of the Koran. God has declared in the Koran § that He is its preserver. It has been acknowledged that all the copies of the Koran read and heard all over the world resemble one another word for word. The words are the same that Prince Mahomed read to his hearers. There is not the least diversity even of a syllable. If a mistake has crept in, it is at once corrected by the learned and those who know it by rote. † There is not the least doubt as to the construction of a sentence, which doubt is raised with respect to the author of the Vedas, and by whom they were handed down to posterity. There is none in the whole world who knows them by heart. Some Hindus say that the Vedas are true word of God. They have no beginning and are inherited by them from Brahma. My answer to them is that they are not well-versed in history. Who heard them and from whom are questions not carefully answered in any of their books. While with us they constitute a science by themselves. * This will be described in the fourth chapter, if God pleases. God knows how far the authorship of the Vedas is to be attributed to Brahma. They have raised him to such an exalted position without his possessing the necessary merits. For instance, in the Manusmriti it is said that Brahma obtained them from fire, wind and the sun. How then can they be the word of God?

§ Chapter Hejr, Verse 9

† I have expatiated on this point in my Touchstone of Philosophers.

* Dr. Isparanagar writes in his book that the Mahomedans cannot boast too much of their science to know the condition of those who reported what they heard. Because no description can equal it, neither will any do hereafter. No

Sixth beauty: The Koran is written in a descriptive, lucid grammatical language and yet it keeps falsehood at arm's distance. It is full of diversified morals. All the religious teachings (Fikah, ° Osool, * Tosavtof, † improvement of the mind and Ilme Kalam ‡) have their foundation in the Koran. Traces of all the existing sciences % are found in the Koran. But to know these a right understanding and intellect are required. This will be shortly given in the fourth chapter if God pleases it.

Seventh beauty: A revealed book should acknowledge the unity of God and sing His praises § The Koran beautifully recognizes the unity of God and spurns the idea of dualism. Its writings should not take away the authorship of the universe from God and should not shower praises upon others. The Vedas have very little to say on the unity of God. †

one has written like the Mahomedans an account of their Moulvis for 1200 years. Five hundred thousand Moulvis have their lives described in their books.

° Law and divinity.

* Fundamentals of mahomedanism.

† The science of mystery, theology.

‡ Metaphysics, scholastic theology.

% Geometry, Medicine, Algebra, Arithmetic, Astronomy &c. have found place in the original Koran. A proof of this will be seen in the foot note of *Iklil-Fi Istin Batit Tanajil*.

§ For this read the last chapter of the Life of Mahomed by John Devon Port and An Abridgement of the Koran by William muir. You will be there convinced what beauties the Koran contains, and what passages are transcribed therefrom by men professing alien religions and had encomiums showered upon them.

† Japal Upnishad of the Atharva Veda enjoins the prayer of fire and water. Taiteriyā of the Yajur Veda enjoins the practice of looking at the sun

Nay, some Shastras derived from them disprove the creatorship of God. This will be evident from the account given of it in the seventh part of this chapter. Praises tendered to others but God are numerous. Their Gayetri, which is the principal hinge of the Vedas, which

stands at the head of all hymns and which is the primeval hymn says nothing about God. It is addressed to the sun. The object of the prayer is not good and is contrary to the unity of God. The meaning of the Gayetri will be given in the first part of the second chapter.

PART IV.

"An account of those who direct ~~men~~ to the right path, on whose account all men attain the maximum of piety and without whose service there is no salvation."

Know it for certain that everything found on the surface of this earth is created by God for the benefit of man. Man is created that he may attain virtue and piety. These latter consist in living in eternal happiness and saving oneself from eternal misery. These can be obtained only when a man knows the creator, acts according to his desires and obeys his commandments. He must keep aloof from actions that displease Him. It then behoves every man to find out a person who knows what pleases God and what not, and appoint him his Guru or

for the eyes to imbibe its lustre. We are advised to beseech the sun to open up our intellect and impart lustre to our eyes. Chhandogya Upnishad of the Sam Veda recommends attachment to the sun considering it to be God. In general sensible men look upon the sun as God and are devoted to it, in return for which they have at their command all things and actions. *Burahine Akma-dia*, pages 407-424 contain an epitome of the Rigveda, Sanhita Ashtaka, Shuktas 1-115. A perusal of this will convince the reader that the Vedas state the fulfilment of one's desires to be dependent upon the worship of fire, wind &c,

preceptor. If no such man can be found in these degraded times, he should ponder over the precepts and advices given in the works of such good men of olden times and behave accordingly. But the search after such a one should be made with due consideration. Because there are many satans in the garb of men. We should not accept for our Guru any man at random, should not do his bidding

We Mahomedans believe that for our acquaintance with such men God has appointed such men out of the host of his disciples for their goodness to apprise us of what pleases Him and what does not. They form the elite of God. They are assigned the highest place among the creatures of God. God has sent his commandments to his servants (disciples) through them. This is the reason why they are called prophets, Nabis and Rasuls. They are so good-natured that through the whole life they never commit evil actions or crimes. They are always free from allurements and avarice.†

† John Devon Port states in his *Life of Mahomed* that the idol-worshippers of Arabia told Mahomed that if he wanted wealth, their leaders would subscribe for it; if he wanted to govern, as he belonged to the noble family of their chieftains they would obey him. They would give him in marriage many of their unmarried daughters he wanted. But he declined

They never tell falsehood,§ never deceive any one and never oppress any one. It is impossible for them to steal even a morsel. In short they never commit a sin knowingly. Because if the prophet himself stands convicted of evil deeds, how can he dissuade others from doing them and how can the people put trust in what he says? no one relies on the words of vicious and arrogant men.†

The prophets of God say to men that they are sent to men by God. They should show them the righteous path. If they preferred not to follow them they would be doomed to everlasting misery. If any one asks for proof of their being prophets appointed by God, to show their

all these offers. He spurned attachment to worldly objects and was bent upon improving the way to the final Journey. He coolly received the abuses of the people. All the communities changed front. At last he resorted to foreign countries. But all this did not produce the slightest change in his thoughts and preaching. No change will be marked in his speeches and his courage.

§But the Bible informs us that Jesus did tell a lie—Vide John, VII 8, 10. Paul confesses his lie—Romans 3, 7. The fraud of Jacob—Genesis 3. Fraudulent spoil of gold and raiment from the Egyptians—Exodus, XII. 35 & 36. *Bhagavat*, Skandha X, chapter XIV, speaks of the stealing of a heifer by Brahmaji; chapter IX. Speaks of the theft of Ghee, butter and milk by Krishna. When he was caught in the act and hand-cuffed, he dexterously and trickishly put into the fetters the hands of the son of the catcher in place of his own and absconded. Vishnu's fraudulent adultery with the wife of Jalandhar described in the Kartak Mahatma and the Vishnu Puran is alluded to before at page 11."

†The christian Missionaries ought to be ashamed at the manner in which the prophets are reviled in the Bible. Truly speaking all those prophets were innocent. But the Bible has undergone changes.

divine credentials they make public some deed or act which is apparently contrary to the observed course of nature.† For example, making a stone or ■ stick speak, entertaining hundreds of men to their hearts' content with only two or three pounds of grains; revealing mysteries and pouring of water from fingers. Such other accounts also are made known. The exhibitions of such things by the prophets are called miracles.

Many prophets have appeared in this world. God knows their number well. The first of them is prince Adam. All men are his progeny. The last is prince Mahomed Mastufa.* But his soul

†Some people say that according to us the proof of prophetship depends upon miracles. And miracles are contrary to the ordinary course of nature, and hence they are impossible. How then can we have faith in any one's prophetship? If a thing could happen contrary to the order of nature, a mountain of gold, ■ sea of blood or oil would not be impossibilities. Nay the very vessels in the house could be turned into so many men. If any one believes in such things he thereby only betrays his own ignorance. The reply to this is that nothing is more contrary to the observed course of nature than the coming into existence of the heaven, the Earth and all that is between them. Consider that when God created heaven and earth, He was not in the habit of creating such things and therefore what he did was contrary to his usual practice. What is more surprising is that men should wonder at the creation of such petty things against the marked order of nature and not at such big things which too are contrary to nature. Again it is true that we have not created anything, but what proof is there that we could not do so? (Touchstone of Philosophers.)

*Some ignorant Missionaries not conversant with the Bible say that Jesus is the last prophet. No prophet has appeared after him. They write in their books and pamphlets just as they speak,

was created first of all. He was born in holy Mecca†. When he was forty years old

I hope my reader will judge what degree of ignorance this involves. Read the Acts XI--27. And in these days came prophets from Jerusalem unto Entioch 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. XXI-10, and as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. 11. and when he was come down unto us, he took Paul's girdle, and bound his own hands and feet, and said. Thus with the Holy Ghost &c. This man came to Paul in 43-44 A. D. and used to signify by the spirit. Paul accepted him as a prophet. If it be true that Jesus was the last prophet, how could this man be received as a prophet? The truth is that the missionaries who speak thus are ignorant of their own Bible.

†On the night of Mahomed's birth, God wonderfully worked miracles to manifest his glory. A description of this is given in detail in books treating of the life and doings of Mahomed. John Devon Port has borrowed in his Life of Mahomed a part of this out of *Kasida Burda*. What is given below is not from a Mahomedan book but from the writings of a learned historian, Burjorji Palonji Desai—Read *Nure Alam* [Light of the World]. Vol. XXII, number I., Page 22.

A dreadful dream.

Noshirvan asked the Zoroastrian priest Nojavan the meaning of a dream and he interpreted it.

Noshirvan lived an year after the finishing of the book *Hednamu*. During this period he had a dream one night, in which he saw that a sun came out from Hajaj (a city in Arabia), went down all the forty ladders in the palace of Noshirvan and spread its lustre throughout the world. But the palace of Noshirvan remained in darkness. This dream made the Emperor uneasy at midnight, but he did not disclose this mystery to any one till daybreak when he sent for Bujarch Mahar and made him

God sent the angle Gabriel. From that

acquainted with the dream. He interpreted it in this wise that after a lapse of forty years from that day a man (prophet Mahomed) would go out from Arabia, relinquish his false and imperfect religion, embrace the true one, deal a heavy blow at Zoroastrianism, not give support to the creeds of Moses and Jesus, bring the existing religions to an end, preach to the people from a three-legged pedestal. When he would die, he would leave behind him a treasure in the form of his kalams [sayings, the book of Hadis] which would be a source of pleasure to the world. Afterwards in the reign of a descendant of his [Noshirvan] an army would invade Persia from Hajaj. They would not have sufficient arms and ammunition, however they would dethrone the monarch and ruin him. The Pahalvans (warriors) would be slain and the world would be purified. The custom of *Jasane sade* would come to an end. All the fire temples would be spoiled.

The good fortune of the Pahalvans will be upset and hence no one will worship fire and the sun.

Noshirvan became very sad to hear this complete explanation, from Bujarch Mahar. He passed the whole day in sorrow. At night too his mind being full of the same subject he did not get sleep. At about the first quarter of the night there was heard such a hoarse sound as if the earth would be upset. Then followed the falling of one of the turrets of the king's palace. This frightened Noshirvan. He sent for Bujarch Mahar and asked him the reason of it. He replied that it was the sound of the very sun he saw in a dream the previous night. The cause why one of his towers came to the ground was that the man [prince Mahomed] was born of his mother at that time, of which it was a signal, and he would hear soon after that the cause of Atas Ajar Gosasp was damaged.

In the morning it was reported that Atas Ajar Gosasp, the sacred fire, was extinguished. This grieved Noshirvan very much and he began to mourn the occurrence whereupon Bujarch Mahar consoled him that it was not yet time for dejection. That time was very distant

day Mahomed became prophet and the Koran began to descend from heaven.

and he would not live to see the weal or woe of the world.

Noshirvan survived this event but a few days. Bujarch Mahar followed him in a month. But their honourable names and good deeds are remembered by posterity.

Similarly there is another prognostication about the origin of Mahomedanism found in the sacred books of the Parsis. The following account is stated in *Dasatir* chapter I, Verse III sections 11-27. When they will do such actions, a man will be born among the Arabs, at the hands of whose disciples the Persian crown throne, country and religion will be destroyed and the heads of the Persian communities will seek protection under the Arabs. Prosperous holy places and fire temples will be seen deprived of their idols and turned into mosques for prayer after the Mahomedan religion.

Shareh [religious law]—It is said that the building, which was erected on sand by Mahavara (Ibrahim) in the heart of Arabia and which exists to this day will have its images of stars removed and will become a Kibla for Namaz, Mahomedan form of prayer.

The bulk of salt water will exceed that of drinking water. They will take into their possession the fire temples and other places of public resort situated in the cities Madayan and its out-skirts, Tusa, Khorasan, and Bulk. The propagator or expounder of their religion will have a loquacious tongue. His words will be found intermixed with one another and mysterious. His religion will be spread in every direction and by every man. That religion will be found like a sea of brackish water, which sea will have a storm gathered from all the four directions, and sufficient for their ship to founder. They will afterwards quarrel among themselves. Wise men and others of Persia will join them (become Mahomedans.)

Similarly the birth of prince Mahomed is prophesied by doctor Jamas in various places of his book Jamaspi.

Afterwards he lived in Mecca for thirteen years. Thence he ascended the heaven.*

*The Missionaries fulfil their mission by talking of the ascension of prince Mahomed as they like. Sometimes they aver that man cannot ascend to heaven. Sometimes they have resort to astronomy. Sometimes they assert that according to the principles of philosophy there is no way in the sky. &c. Hindus have caught the same infection in deriding the Mahomedans. In reply I quote II Corinthians, XII-1. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2. I knew a man in Christ above fourteen years ago, [whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;] such an one caught up to the third heaven. 3. And I knew such a man [whether in the body, or out of the body, I cannot tell: God knoweth;] 4. How that he was caught up into paradise.—I do not understand why the Christians do not take any objection to the ascension of Christ and why they depend for it upon the verses quoted, when they refuse to believe in the ascension of Mahomed. They simply betray thereby their enmity and spite. Now examine the religious works of the Hindus. In *Yoga Vashishtha* we read that Vashishtha told Kakbhishanda "I have heard from you the teaching of the *Vedanta*, and I take leave. I am going to heaven" Kakbhishanda accompanied him one Yojana [8 or 9 miles] to see him off. It is stated in the *Mahabharat*, *Darpan Parvan* that Arjuna did many times go to and return from heaven with arms and other weighty things; *Adi Parvan*—that there was a Brahmin by name Kakam, who could ascend to heaven by simply conceiving the idea thereof; *Moksha Darma Parvan* that a Brahmin, Hahal could in a moment go the round of the whole earth and be in the sun; *Dharma Parvan*—that Indra took Gautam with his elephant to heaven. Now consider if all this is possible or not. If they are possible, how can the ascension of Mahomed be doubted? Again to the Missionaries I have to point to Matthew IV. 8. Again, the devil [Satan] taketh him [Jesus] up

For his vehicle Gabriel brought an animal called Burak. Mahomed, rode it and was taken to Masjede Aksa† and thence to the seven skies. He saw everything in that pleasant sojourn. He paid a visit to heaven and hell. He received many boons from God that night. At the age of 53 he went to the holy city of Medina, as enjoined by God. He lived there for two years and died there. His holy tomb is there.

Hazrat Mahomed Mastufa was the son of Abdullah, who was the son of Abdul Mootleb. The last was the son of Hasam, who was the son of Abdul Manaf thus constituting four generations. He was sixty-three years old when he died. He was the last prophet. God has desired that the religion of prince Mahomed, should predominate till the day of Judgment. All the previous religions are abrogated. Jesus who is now in heaven will once more come back and live in this world for seven years. The religion of prince Mahomed will be embraced by him.

Mahomed has manifested many miracles. Some of them are jotted down here. It is said in the book entitled *Istifsaar* that Hazrat Abunoam mohdese has copied down in his book *Dalae Lun Nabuvat* from Hazrat Ibne Ababas that one night the leading idolators of Mecca such as Abujehol—Ibue-Hasham, Asibne-Vael and Asavaibne-Mutataleb assembled

into ■ exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them. From this it appears that satan could show Jesus many things in a twinkling of the eye. Why could not God do the same or more? Is it more strange? Is satan more powerful than God in your opinion?

†That is the temple which is situated in Jerusalem.

and went to the prophet and said that if he was ■ true prophet he should be able to show off the moon in two parts. The prophet invoked the assistance of God. The moon was divided into two parts which again became one.†

Hazrat Imam Ahmed Hanbal says in his book that he heard it from Abdul-

†The Missionaries State orally as well as in writing that according to the sciences of geography and astronomy such ■ miracle cannot take place. From *Hindu Dharmano khulaso* [Explanation of the Hindu Religion] pages 3 and 5, it appears that the Missionaries look upon geography as ■ true science. It follows that a book which teaches what is contrary to this true science must be a false book this is a statement made by them at page 4. Let us now see if the Bible contains anything which is contrary to this science accepted by them ■ true. Then I will give my reply concerning these miracles. Mat hew II. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was The movement of this star is against the science of astronomy, and the arrest of its motion is against the law of nature as well. The stars have the same motion throughout. Mark I. 10. And straight way coming out of the water, he saw the heavens opened (in the Arabic Bible we have 'torn') and the spirit like a dove descending upon him. The missinaries sh.uld just think how this could be true in face of astronomy which does not admit the existence of the sky as a material. All the verses of the Bible in regard to the creation of the heaven must similarly be considered against the ■ science. A believer in this new science does not admit the veracity of the opening or rending of the heaven. For the ■ reason John Clarke ridicules the same verse of matthaw that he did not do them the favour of enlightening them about such an important thing as the size of this door of heaven. He ought to have declared the dimensions of it, and whether it was on this side of the ■ or the other. The omission of this on the

lah Iane Masaud that when the idolators of Mecca ■■■ that by the desire of Maho-

med the moon ■■■ divided into two parts, they set it down ■■ sorcery practis-

part of Matt ■■■ involved our Missionaries in the trouble of determining the place. Psalm LXXVII 1 23. Though he had commanded the clouds from above, and opened the doors of heaven. Genesis VII 11, Malachi III 10, 11 Kings VII 2 these verses speak of the windows and doors of heaven. Can they quote a law of astronomy to account for them? Ecclesiastes I. 4. one generation passeth away, and another generation cometh but the earth abideth for ever. Isaiah CIV, 5 Who laid the foundations of the earth that it should not be moved for ever CXIX 90 "Thou hast set the earth, and it abideth. Joshua X. 12. Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aialon. 13 And the Sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. These verses show that the earth stands still and for the very reason Joshua asked the sun to stop and it did so. According to what principle of astronomy did this happen? Job XXXVII—5 God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend. 6. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. 10. By the breath of God frost is given: and the breadth of the water is straitened. Jeremiah X 13. When he uttereth his voice, there is a multitude of waters in the heavens. Genesis IX. 13 I do set my bow in the cloud, and it shall be for ■ token of a covenant between me and the earth. 15 And I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud. Let the missionaries say according to which rule of astronomy or geography snow and bow of rain occur. If the author of *Mahomedi Dhu'miano khulaso* (Explanation of the 'M homedan Religion) has any sense of shame, he will be ashamed to read all this. Dear reader, these are only samples briefly quoted. If ■ missionary still persists in his

obstinacy, I can quote 500 mistakes of the bible against the sciences of astronomy and geography. The question then arises why the missionaries slander others in spite of so many mistakes of their Bible. My reply to this question is that either they led an indolent life on their high salaries and never open their Bible, ■ if they read it, they set down these verses as false, or their intention may be to deceive the people. Now I come to the miracle mentioned above. They say that ■ miracle contrary to the science of astronomy cannot be given credence to. My reply to this is that it is of a piece with the miracle of Joshua consisting in ordering the sun to stop, which it did. They contend that if the moon were divided, not only Arabia but other countries as well could have seen it. But they have not recorded the occurrence. My reply is that ■ miracle cannot be falsified because men of other religions took no notice of it. Because it was night when it was time for the people to sleep. Nor can it be said that those who were waking at the time had their eyes directed to heaven. Some men may have seen it but they may be against Mahomedanism or be philosophers considering such things to be against the law of nature. Would such men make ■ mention of such ■ occurrence? If ■ miracle cannot be believed because it does not find room in other books, what histories I ask, have noticed the arrest of the motion of the sun at noon in obedience to the order of Joshua? Matthew XXVII 35 They crucified him (Jesus) 45 There ■ darkness over all the land. Which history records this? Then according to their own belief this must also be false. Again the Moksha Parvan of the *Mahabharata* mentions the splitting of the moon into two. And as is their custom the Hindus have ascribed it to their sage Vishvamitra. And *Tava'rikha Phirasta* (History of the Angels) records it that the king of Malabar saw the phenomenon and became a Mahomedan. He saw the two pieces of the moon with his own eyes and entered the fact in his diary. This diary is translated by Abul Fazal A perusal of it will convince

upon them only and not the inhabitants of the whole world. They determined to ask of foreigners whether they saw the same phenomenon. Strange to say they saw it. This miracle is also spoken of in the traditions of Imam of

the sceptic. The Koran states: "The day of judgment is drawing near. And the moon divided." This the missionaries explain thus that as the doom's day is to come the moon also is to be divided. The reply to this is that when a train is nearing a station the cannon is lowered to announce its arrival. This is generally expressed in the words "the signal is given the train will come." Will the common sense of the missionaries interpret this thus "as the train is to come, the signal also is to be given"?

Matthew XII. states 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. It appears from these verses that instead of giving proof of his superhuman character by exhibiting miracles to those who asked for such evidence, Jesus abused them most harshly. But prince Mahomed did nothing of the sort. Missionaries must revolve in their minds the words "There shall no sign be given." The promise of the sign of the prophet Jonas is also false as shewn in the third part of my book *Nure Hidayat*. What I have to say here is simply this that bearing in mind what Matthew has said in these verses, let us follow the questions and answers that arise therefrom. The Missionaries say that the Miracles worked by Mahomed as described by our religious books, (Hadis) are not worthy of credence inasmuch as the authors of these books were either the relations or the disciples of Mahomed. My reply to them is that the same test would deprive Jesus of the honour of having worked miracles, because they also are described by men who were followers of Jesus. God knows it if these missionaries

Bukhara, Muslim and other disciples of Mahomed. God has informed us of the same in the Koran. It is meant for the irreligious who doubt the possibility of universal annihilation and the divisibility of the sky. "The day of Judgment

consider those disciples as enemies of Jesus in the matter of disbelieving him or something else. Again they say that the writers of the books of Hadis flourished about 100 or 150 years after Mahomed whereas the evangelists were eye-witnesses to what they described. My reply to this is that it is wrong to say that they were eye-witnesses, still what they say about the authors of Hadis is right, namely that they wrote from hearsay, for example Luke wrote what he heard. Vide Luke I. However we may waive this question for the sake of argument and accept their whole statement, still it will not improve their position a whit. For suppose that there is a man A whose account is written by an eye-witness, and another man B whose account is given by word of mouth. Who is the better of the two—he who wrote the one or he who recited the other? There will be only one answer; namely, that it all depends upon the number of the writers and speakers, whether a few or many and upon their experience and veracity or otherwise. Then let us examine the miracle about the moon. It is touched upon in thirteen different places in *Musulmin*, i.e., those who spoke of witnessing the phenomenon and wrote about it in one place are different from those who did so in another place and so on. Similarly it is spoken of in *Bukhari* in various ways. Again it is dwelt upon in the commentary of *Tirmizi* in four distinct ways. Now I have before me a copy of this commentary. I borrow from it one description of the scene. In this book we are told that Ibane Masaud said to Abi Amar that he with others was in the company of Prince Rasulallah &c. This was reported by Abi Amar to Ibrahim, by Ibrahim to Amos, by Amos to Ali Bin Musahare, by Ali Bin Musahare to Ali Bin Hojar and by this man to the author of the commentary. Now the eye witness to the miracle is Ibane Masaud and the

was near. The moon was divided. The idolators turned their faces at the sight

writer thereof is Abu Isa, author of *Tirmiji*. Now the author of this book has himself written an account of the intervening men in his book *Ilale Kabir*—where they were born, where they died, from whom they learnt, what their power of imbibing knowledge was, what their character was, who learnt from them, whether they practised *Rivayat* or not, whether they could distinguish right from wrong, whether they were truthful men or liars, what religion they professed, &c, &c. The same account is given in hundreds of histories like *Mijanulue Atehal*, *Takari Butat Hujib*, *Darib*. These accounts tally with one another according to prescribed rules. Then as the report of this miracle is admitted to be veracious, so is the case with the reports about other events. If any mistake, defect or discrepancy is marked in any such report, it is signified by the words "Jaif," "Moju," "Munakar," "Saj," &c as the account may call for being applied to it. For example the same *Tirmiji* uses such terms in the case of hundreds of reports. The men who intervened between the author of the *Tirmiji* and myself have their names preserved in the form of a genealogical tree in this way that such a person learnt from the author of *Tirmiji* such a man from him and so down to me. The same remarks apply to *Bukhari Mustem* and other books of *Hadis*. Now if the missionaries have such assurance, let them trace the regular transmission of evangelism to its originators. There are hundreds of mistakes crept into them and they do not tally with one another. Their authors did not write under inspiration. Even if we admit for argument's sake that they were written under inspiration, still the reports contained in them would not excel those of *Hadis*. The reason is that about 1300 or 1400 years have elapsed since they were written. During this long period they were under the sway of the Popes, who according to the opinion of Dr. Taylor and Luther made changes in them at their own discretion. How then can we depend upon what they contain? Again the

of this miracle, and called it magic. The meaning of this is that the judgment day has approached and on that day the sky will be divided. If you doubt this just consider how the moon was separated into two parts. But such is religious obstinacy that miracles are taken for enchantment.

books of Evangelicism that are in circulation now are a translation of a translation. The original is nowhere to be found. Neither can the translator be pointed out assuredly. The translator at any rate received no aid from inspiration. How can we put faith in him? On the other hand the books of *Hadis* are the original ones and many sages have existed and many exist still who wrote and write at present under inspiration. Attend to this.

† The contents of the *Koran* are not kept a secret from the idolators of those times, or from any Mahomedan. Because it is written in their mother tongue. Although some men now commit it to memory, there are many more who can read it. In those days all men without exception knew it by heart. They could be counted by thousands. Besides it is incumbent on every Mahomedan to recite at prayer any passage from the *Koran*. Mahomedans and idolators lived in mixed company. The Mahomedans related to the idolators an account of their prophet. It will appear on a consideration of all these facts that the event of this miracle was made known to all. It is written about the idolators that they looked upon the miracle as an act of sorcery. Now if the miracle did not take place at all, these idolators who were the enemies of the Mahomedans would not have received the news of the miracle quietly but would at once have asserted that it was not shown to them or would have denied having called it an act of jugglery. Nay the very followers of Mahomed would have swerved in their faith, and the religion would have received a rebuff. But nothing of the kind has come to pass. And a sensible man would not practise such a deception. All this goes to prove that the miracle did happen. Rev. Phander, his disciples and some others say that it is true that the

Hazret Imam Muslem has heard from the disciples Hazrat Ibne Alabas and Hazrat Salma that in the battle of Hunen when the idolators assembled in thousands and attacked the Mahomedans Hazrat Mahomed took up a handful of dust and threw it at the army. There was not a soul in whose eye the dust did not settle. They were thus defeated and dispersed.

It is said in *Miskat*, *Rovudtul Ahbab*, *Myarejunnubuvat* and other books that once many heithans of Arabia met together and marched to the bright Medina to wage war with Hazrat Mahomed. The prophet on the advice of Salman Pharsi

moon broke into two; but it is written somewhere in the Koran that it is a miracle wrought by Mahomed, and some Mahomedans say that it is written about this event that the idolators turn their faces from it and call it sorcery. The answer to this is that the moon will be divided into two on the day of resurrection and the disbelievers will call it jugglery. The reply of the missionaries and others is that nothing is kept a secret from a student of *Ilme Mayani* and *Byan* (The inner merit of the Koran is well understood by means of these two sciences). The miracle wrought by none else but Mahomed. Because it is believed by the Christians, Hebrews and all others that in those days there lived in Mecca no one except Mahomed who claimed any title to prophethood. How can the idolators' turning their faces from it and calling it sorcery be ascribed to the miracle of any one but Mahomed? There can be no thought about any one else. If there existed any such claimant in some other country it would not have been said, as is the case, that they turned their faces from the miracle of Mahomed of Mecca and called it sorcery. It is then proved that the idolators of Mecca asked for a miracle and Mahomed complied with their request. Imam Bukhari says that he was informed by Abdullah bin Mahomed, Abdullah by Unusiban Mahomed, Unusiban by Shebân, Shebân by Katâdâ, and Katâdâ by Anas that the inhabitants of Mecca asked

ordered a ditch to be dug between them and the enemy. His disciples began the task and the prophet himself forgetting his exalted position condescended to join them. All of a sudden they came upon a hard rock which it was impossible for them to break. The matter was reported to the prophet. He took up a shovel and with it struck the stone with his own hand. It was soon reduced to sand. He had a stone tied to his stomach on account of hunger. Because his veterans had had nothing to eat for the last three days Hazrat, Jobar says that he thought of the condition of starvation of the prophet, came home and roasted a lamb. His wife prepared breads of the whole quantity (about four pounds) of barley flour they had. He then went back to the prophet and requested him to go with his disciples to his house and accept his humble entertainment. The prophet thereupon spoke aloud to the ditch-diggers and said that Jabar had arranged to treat them, therefore they should go at once. He then asked Jabar not to take off the pan from the stove, neither to commence preparing breads till he entered his house. He then went to his house and put his spittle in the mass of leavened flour and the earthen pot containing the cooked

Mahomed to work a miracle and he did so by dividing the moon. Similarly Imam Bukhari has noticed this miracle in various ways. The status in life, veracity and other qualities of these men are depicted by the same author in his *Tarikha Kabir*. Other writers of Hadis have done the same. If the missionaries so desire it, I will produce in the form of a genealogical tree the regular transmission of this knowledge or information from Imam Bukhari down to myself. How then can the miracle be doubted? Again the missionaries say that the moon will be divided some time before the day of resurrection. The idolators will not believe the phenomenon and will call it jugglery. I laugh

mutton. He invoked the favour of God for increase and ordered the preparation of breads. He himself served the men with bread and meat. Thousands of men ate to satiety. After his bidding the host also ate and distributed the remainder among his neighbours.

Huzrat Jabar has told us in *Mistake Sharif* that in the battle of Hodebia, the people grew thirsty. The prophet had a jar of water. He washed his face and hands. His disciples went to him and told him they had no water to wash their faces and hands and to drink. All the water they had was with him. The prophet thrust his hand into the jar and water began to ooze out from his fingers. They drank it and washed their hands and faces with the same. Someone asked Hazrat Jabarh how many they were on that day. He answered they numbered 1500 men but added that had there been thousands they would all have had sufficient of it.

It is said in *Rovadtul Ahab Madare Jun Nabuwavat* and *miyare Jun Nabuwavat* that a rustic brought a lizard from a forest. On his way he saw many people collected and inquired who the people were and why they had assembled. They answered that Mahomed Mastofa, son of Abdullah claimed to be the prophet. The boor mixed up in the

at their intelligence. They do not call the wonderful things of this world which are many as so many acts of sorcery, but if any one shows them a miracle and claims the merit of having wrought it, then they call it jugglery. But if such a thing will happen on the day of resurrection who will claim the authorship thereof? Let the missionaries point out the author whom the idolators will quarrel with, and whose act they will term jugglery. It is then proved conclusively that the miracle mentioned by the Koran was performed by Mahomed,

crowd and told the prophet that by Lat^o and Uza[†] he was his worst enemy and a perfect liar. Hazrat Umar wished that the prophet might punish him. But he told him that humility was a virtue with a prophet. Then addressing the villager he said that by god he was a trustworthy man on the earth and in the sky and that he was praised by angels as well as men. He then asked the man to fear god, leave idolatry and believe in the unity of god and his own messiahship. The peasant said that by Lat and Uza he would have no faith in him till the lizard did so. He then put the animal before the prophet. It began to run away. Thereupon the prophet ordered the animal to go to him. It did come back[†] and

^oThere was a great man among the Mahomedans, who in the season of a pilgrimage used to keep breads in his shop dipped in large vessels and used to distribute them among the pilgrims. For this he was surnamed Lât (*lat* meaning to mix up water or clarified butter in flour.) After his death the people had an idol made in his honour. It afterwards went by his name. The idolators of Mecca attached much glory and importance to it. It was demolished in the time of prince Mahomed.

[†]Ooza is the name of an idol. It was much honoured by the idolators of Mecca. When Mahomedanism was founded, it was thrown into the back ground.

⁺We Mahomedans believe that the manifestation of many miracles by Jesus is proved by the Koran and Hadis. However it does not appear from the current Jewish Testament that he performed even one. I jot down some instances here: (1) St. Mark VIII states 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation. Here mark that

made obeisance. He then asked it to whom it prayed. It replied that it prayed to God whose throne was in the sky, who had authority on the earth and who had assigned happiness to the inhabitants of heaven, and misery, to those of hell. He then asked it who he himself was. It said that he was a prophet of the Lord of the universe and the last of the prophets. He who would accept him as the true prophet would obtain salvation and he who would not would be doomed to hell. The rustic was surprised to hear all that and asked for no more evidence or

Jesus neither said that he had already shown a sign nor did he promise to show any but simply sighed and gave them distinctly to understand that no such proof would be given. (2) St. Luke XXIII states 8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9. Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. It is quite clear from this that Jesus never worked a miracle. If he had shown any at that time he would have received a better treatment at the hands of Herod. (3) St. Luke XXII states 63 And the men that held Jesus mocked him, and smote him. 64 And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? This shows that Jesus could not answer this question. (4) Matthew XXVII 42 states; Himself he (Jesus) cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. But Jesus did not exhibit the miracle of coming down from the cross. (5) In Matthew XII. 39 Jesus abuses those who asked for a sign and he did not show them any

miracle. This sufficed for him to put faith in him. He then said § "I bear

sign. (6) Mathew IV 3. And when the tempter came to him, he said, If thou be the son of God, command that these stones be made breads. (7) St. John VI. 30 states they said therefore unto him What sign shewest thou then, that we may see, and believe thee? What dost thou work? Let the missionaries mark these words. The people were ready to believe him but he did not show them any miracle! We cannot trust the miracles said to have been worked by Jesus in the New Testament, because it appears from Romans III 7 that telling a lie is not a sin, if it is done in the interests of religion. Then these miracles are certainly introduced in the evangelicism for the spread of religion. Evangelicism has undergone additions, commissions and even changes. This can be proved. How can we then put faith in these miracles? I am eager to know what answer the missionaries have to give to this.

§ This sentence is called Kalemeh Shahadat (evidential speech) by the Mahomedans. It consists of two parts. One expatiates upon the belief in only one God. The other bears testimony to prince Mahomed's being a prophet. The first says that no one except God deserves to be worshipped, and not that no one is worshipped except God. Because it appears from this that we do not worship any one else. It does not say whether there is or is not any one else worthy of worship. But as the first part denies in effect the title of any one else to be worshipped, this testimony bears witness to the fact that we do not worship any one else. Because since we believe that besides God no one else deserves to be worshipped, why should we worship others? Then again it is clearly said "He is one." How shall we worship others? The people labour under a misconception and worship fire, wind, water and the sun. They think that these are very useful to them. In refutation of this idea it is said "He has no partner," which means that whatsoever thing is useful to you has that function to perform as assigned to it by God. It has no power of its own in that matter. Whatever it does is done in

witness that God only deserves to be worshipped. He is one having no partner. You are His prophet. By God Rusullah when I came you were my deadliest enemy. Now I look upon you ■ a friend dearer than my ears and eyes, my parents and children." The prophet said "Praise be unto God."

It is written in *Miskan* and other works that Hazrat Imam Pukhari has heard from Hazrat Jabar that when Hazrat Mahomed was addressing an audience leaning against a pillar of the mosque made of a palm tree, a flight of steps or platform was prepared for him and he ascended it. Whereupon the pillar made such a huge cry as if it would burst. Hazrat Khatmul Mislin (the last of the Nabis) descended from the pedestal and touched the pillar with his body. Then it began to cry like an infant. It cried for some time and then it became quiet. The chief of the Nabis declared that it was remembering God and that was the reason of its bewailing.

obedience to the will of God and by His power. Then such a thing cannot claim partnership with God, much less is it deserving of worship. In the second part it is first said that Mahomed is a servant of God and later on that he is His Rasul, prophet. This serves a useful purpose, namely, that when a believer hears the words 'Mahomed is His servant', he at once realizes his own humble position with respect to God, when he sees such a high prophet serving God and considering it a virtue. So he will be skilful in the use of words. But the language of prayer must be according to the express order of God. How can this be brought about? It is therefore said a second time that Mahomed is His prophet (messenger of God), that is, the form of prayer must be of his prescription.

It is said in *Roadlut Ahbab* and *Myare Jun Nabuwat* that Hazrat Akil, brother of Hazrat Ali says that he himself was an eye-witness to some of the prophet's miracles. One of them ■ that once he became thirsty and informed the prophet of it. He ordered him to go to the distant mountain and ask it in his name to give him water. He did as he was ordered to and the mountain began to converse with him. It sent word in reply that from that time it was advised to fear God because men and stones formed the fuel of hell, he cried so bitterly that all water in it was dried up. Another is that the same day the prophet wanted to answer the call of nature, but there was no secluded place for the purpose. Some trees stood at a distance. He went to them and ordered them to cover him up. They formed themselves into a canopy wherein the prophet answered the call of nature. A third is that they reached a certain place. Suddenly ■ camel came running. It fell on its knees before the prophet and sought refuge. It was pursued by ■ forester with an open sword in hand. The prophet inquired of him what he wanted the camel to do. He told the prophet that he had bought the camel that it might serve him and bring him gain. It then refused to obey him, so he thought of killing it and

beginning to be His Banda, he would not, like the christian mistake him to be God or His partner. Then it is explained Mahomed is His Rasul. That is, Rasul is not the same as God and serving God is not in discordance with the duties of a Rasul. Again observe that the servant's attention is directed towards God, while that of the preacher, towards his disciples. Calling him a servant in the first place redounds to his glory that his attention is primarily fixed on God. But he has as well to attend to his disciples only to fulfil his Rasulship.

selling its flesh thus to make the best of it. The prophet asked of the camel why it grew stubborn. It replied that it had reason to do so. Because he himself had declared that he who would not pray to God (at 8 p. m.) would have misery inflicted upon him. His owner and his community did not offer the enjoined prayers. He wished to escape from the doom that was destined for them and that was the reason why he was fleeing from him. The prophet asked the man whether what the camel said was true. He acquiesced but added that he had vowed to offer the night prayers and to warn his sect to do the same. Thereupon the camel again placed its services at his disposal.

The same books say further on that the prophet took up some small pebbles from the ground. They began to pray to God and produced a sound resembling the humming of bees. When he restored them to the ground they became silent. He again raised them and placed them in the hands of Hazrat Abubakar. They resumed their prayers as before. He then put them respectively in the hands of Hazrat Umar and Usman and they did the same. Another version says that the same was the case when they were held by Hazrat Murtaja Ali. This is the glory of God and prayers intended to be offered to Him only. At the suggestion of the prophet Hazrat Abujar took them in his hand but they did not pray as before. He inquired of the prophet the reason of their silence and was told that he could not aspire to the merits of a Khalifa.

It is said in Myare-Jun-Nabuvavat and other works that Hazrat Eoredah Bin Hoseb has declared that a heithan went to the prophet and requested that

but wished to see a miracle performed by him to strengthen his belief in him. He asked him to go to a tree and order it in his name to go to the prophet. He did accordingly and the tree drew up its roots and began to proceed to the prophet and presented itself before him. The man was satisfied and the tree returned to its original place.

The same book tells us that in the grave business of Tâef the prophet was travelling on a camel. His way lay by the side of a berry (Bordi) tree, which was full of thorns. At that time the prophet was a little drowsy. When he approached the tree it was divided into two parts each holding back on either side and the camel passed through safely. It is said that the tree stands to this day in the same divided state and is denominated the Bordi tree of Nabi Saheb.

Hazrat Abu Horera has said that once he was very hungry. The prophet knew this and invited him to his house and with one cup of milk satisfied all the beggars.† Then he offered it to Horera and lastly himself emptied its contents.

Abbas has said that once a woman went to Mahomed with her son and said that her son displayed signs of madness every morning and evening. The prophet put his holy hand on his chest and pronounced a blessing upon him. Immediately the boy vomitted and threw up something like a puppy which departed and the boy became all right. For other miracles refer to the works of *Hudisas* and *Siyar*.* The Koran is the best of the mi-

†There was a raised seat near the prophet's house where lived the poor and the needy. These people were called the Saffavala.

*Nearly two thousand miracles worked by Mahomed are described in the books

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rules in proof of the title of Mahomed to be considered ■ prophet. In Arabia

The missionaries cannot produce such evidence in the case of any verse of the Bible. Rev. Phonder and his followers have raised five questions with respect to the Hadis. The full answers to these would make ■ large book by themselves. But I will try to give them briefly in these notes.—

First question : The authors of the Hadis are either Mahomed's wives, relations or disciples. Hence their evidence is not of much weight in deciding the merits of Mahomed. My answer to this is that the account of Jesus is given either by himself, his so called father Josaph, his mother, or by his disciples. Their evidence too is worthless on the same ground. The disciples and relations of Mahomed truly believed in his prophetic mission. For the very reason they bore the tyranny of the idolators. At last they went, some to Habas (in Africa), some to Medina and others to other places. Thus they were detached from their homes. They lost their property, nay endangered their very life for the sake of Mahomed. But the disciples of Jesus were originally fishermen. Jesus gave them hopes that they would sit on thrones—Vide Matthew XIX. 28 and Luke XXII. 30. And through the same temptation did the two sons of Jeb-dee desire to sit on thrones Mark X. 35. At last one of his disciples having no faith in the temptations offered by him covenanted with the chief priests to deliver him over to them for thirty pieces of silver—Vide Matthew XXVI. 15. One of them cursed and swore saying "I know not the man [Jesus]"—Vide Matthew XXVI 74. Again when they saw Jesus for a second time, they were reminded of his promises and began to covet kingdoms—Vide the Acts I. From all this it appears that they had temptations of this world offered to them to put faith in Jesus. It is curious that in such religious matters they have to depend upon the evidence of such interested men who had ■ object to serve in believing in him.

Second question : The authors of the Hadis wrote, not what they said, but what they heard of the life and miracles

there ~~were~~ many poets who were orators. In fluency of speech, others were dumb crea-

of Mahomed. They wrote ■ hundred years after Mahomed and hence they can not be depended on. In reply I ask them to refer to Proverbs XXV. 1 These ■ also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. Now consider that Hezekiah flourished hundreds of years after Solomon. He could not therefore have himself heard Solomon. It follows that he wrote what he heard of Solomon hundreds of years after his death. Why is that accepted? Again the regular transmission of the information about Solomon is not given in the form that such ■ person heard from so and so, he from such a person and so on to the friends of Solomon who personally heard him. This transmission is given in the case of Hadis. Besides the history of all men through whom the information was transmitted, is written. Luke clearly says in I. 1-3. that he writes of things delivered by eye-witnesses and believed by men. Why do the missionaries accept these things, which are only heard? Again Luke, does not state from whom he heard what the status of that man was in life. All this is shown by the authors of the Hadis, which therefore is worthy of credence.

Third question : How can the Hadis be accepted when on an impartial consideration of its contents ■ intelligent ■ will at once know that many of the things dwelt upon therein are such ■ cannot happen? The reply to this is that the remark is not applicable to an authentic Hadis. If instances are quoted therefrom in support of the allegation they can be refuted. If it is said that the description of heaven and hell given in the Hadis does not answer anything of that sort found on the earth, and that miracles are opposed to the observed course of nature, my reply is that reason cannot foretell what will happen in future. For this ■ must hear the prophets and believe in what they say. How ■ such things be set down as being contrary to reason? However if there be any proof of ■ I shall be glad to ■ it. Miracles are always against the course of

tures in comparison with them. They were full of stratagems and practised frauds. They wished to expose the prophet. They lost their property and life through spite. They were challenged by the prophet to write a chapter which would come up to the level of the Koran. They were warned that they would not be able to do so. And the result proved the prophecy. Their oratory did not avail them. The sceptic

nature. How can they otherwise be termed miracles? Now I will quote an instance of what sensible men would not accept as true. Ezekiel IV.—"5. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. 6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year. 7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. 8 And behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou has ended the days of thy siege. 9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them into one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. 10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. 11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. 12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight." Will God ever ask the prophets to eat bread with excretion? Never.

How can the sin of one be visited upon another? The Bible itself negatives this in another place. Vide the same Ezekiel XVIII. 20. How can another bear the iniquity of the house of Israel or that of

is referred to the chapter of the Koran entitled the Cow, Verse 28 wherein it is said, "If ye be in doubt concerning that revelation which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses, besides God, if ye say truth." Further we read "But if ye do it not, nor shall ever be able to do it, justly fear the fire whose fuel is men and stones." Koran,

Judah? I quote another instance of what men would not accept as true. Isaiah XX. 2 The Lord spake by Isaiah saying, Go and loose the sack cloth from off thy loins, and pull up thy shoe from thy foot. And he did so, walking naked and barefoot. Would not the missionaries admit that God should civilize the naked to make them put on clothes and not compel civilized prophets to move about naked? Again refer to Hosea I. 2 The Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms. The Bible book III. 1 Love a woman beloved of her friend, yet an adulteress according to the love of the Lord toward the children of Israel. The missionaries should ponder over these words. Is it not revolting to a prophet to be ordered to love adulteresses and make love with them? It is the most evil act. In other places the Bible itself prohibits marriage with whores and falling in love with them. Read Leviticus XXI. 13 He shall take a wife in her virginity. Matthew V. 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. For the same reason most Europeans ridicule the Bible in reading such sentences.

Fourth question:—The contents of most Hadis [words of Mahomed] are opposed to the Koran. It appears from the Koran itself that Mahomed did not work any miracle, whereas Hadis describes many miracles wrought by Mahomed. It appears from the Koran that Mahomed was a sinful man whereas Hadis speaks of his innocence. My reply to this is that nothing contained in Hadis is opposed to the Koran. The Koran as well as the Hadis, bears witness to

chapter entitled Jonas, Verse 38 states, "Will they say, Mahomed hath forged it? Answer, Bring therefore a chapter like unto it, and call whom ye may to your assistance, besides God, if ye speak truth." Koran, chapter entitled Hud, Verse 13 states "Will they say, He (Mahomed) hath forged the Koran? Answer, Bring therefore ten chapters like unto it, forged by yourselves; and call on whomsoever

Mahomed's having worked miracles. I have quoted from the Koran itself the miracle of dividing the moon into two. I will quote others from the same book further on. Again the innocence of Mahomed is proved equally by the Koran as well as the Hadis. I have written at large on this in my *Nure Hidayat*, number 1. It is incumbent on the missionaries to prove the guilt of Mahomed by means of examples quoted from reason and the Mahomedan law. I am prepared to reply to them orally as well as in writing. My reply to their charge of Mahomed's penitence, is given in the same book. To be brief I retort the charge here and ask if Jesus is not open to the same accusation. Matthew VI "9 After this therefore pray ye. Our father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors." Jesus never used any words except these. John baptized Jesus with water unto repentance—Vide Matthew III. 16. Will they call him sinful for this repentance? Never. Mahomed's case deserves equal consideration. It is the duty of a servant to serve. His being a prophet or a Vali, does not make him guilty. God likes humility. Jesus abused the people—Matthew XII. 39. He cursed a fig tree for nothing and the tree withered away—Matthew XXI. 19 and mark XI. 13. Jesus says that the birds have nests to live in, but man has no room to rest his head on. From this it appears that he complained of his straitened condition. This is a sin for the prophets. Why are they not guilty? If it is not a sin. Consider the question whether it is a

ye may to assist you, except God, if ye speak truth. But if they whom ye call for your assistance hear you not, know that this book hath been revealed by the knowledge of God only." Koran chapter headed children of Israel, Verse 11 states "say, verily if men and genii were purposely assembled, that they might produce a book like this Koran, they could not produce one like unto it, al-

sin or not. If it is a sin, they must answer why it is not a sin. I am eager to hear their reply. Let us examine the Bible and see if it contains any diabolical things. If it possesses some, then according to their own test the Bible is not worthy of credence. Read Hebrews VII 18—For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. Opposed to this is Jacob (James) II. 20—But will thou know, O vain man, that faith without works is dead? Again Leviticus XXI. 13 enjoins the taking of a wife in her virginity. But Hosea I. 2 commands him to take a wife of whoredoms. Ezekiel XVIII. 20 states that the wickedness of the wicked shall be upon them only, i. e. the sin of one man will not be visited upon another. But Ezekiel IV. 5 and 6 lay the houses of iniquity of Israel and Judah upon Ezekiel.

Fifth question: The books of Hadis are opposed to one another. How can we put faith in them? My reply to this charge is that no genuine Hadis is opposed to such another. If this be not true, let the missionary falsify this statement by quoting the names of two such books. Now let us pause to see if the Bible has any such defect. If it has some, then according to their own principle it cannot be believed in. Read Genesis VI. 6 which states "It repented the Lord that he had made man on the earth, and it grieved him at his heart." But Numbers XXIII. 19 states "God is not a man, that he should lie; neither the Son of man, that he should repent." Now tell me if these are not opposed to each other. By the Grace of God I will quote such instances without number from the Bible.

though the one of them assisted the other."

These verses from the glorious Koran prove beyond doubt the Koran to be the book of God and Mahomed to be His prophet. If the prophet was a mere pretender he would not have dared to challenge hundreds of renowned poets and those who sided with them to compose ten chapters or even one like those of the Koran. Because a false claimant knows that he is no better than an ordinary man. And still if he has the impudence to say that none else has the ability to produce such writings and if there be found one who can produce them he has to look down and the trust reposed in him by others will also be shaken. In short a pretender cannot have the boldness to put forward such a claim. That Mahomed was a true prophet and that the Koran is the word of God are distinctly declared in four different places† in the Koran. No such book is written nor will any be.

Again remember that many enemies to the Moslem faith have arisen from the time of Mahomed and at present Christian missionaries are anxious day and night to traduce the Mahomedan religion. But at no time have they been successful to compose half a dozen lines in imitation of the Koran.

And this also is evident that in the descriptions of coquetry, the eyes, the nose, skin, size, skills, moles, hair, pleasure and pain, separation and union, spirits, well-prepared dishes, gardens, forests, quarrels, company, &c, &c. much poetic genius is shown off by having resort to rhetoric and figures of speech. The Koran contains no such things. It

is free from poetic exaggerations.* The accounts of the beginning and the end, the laws of prayers, the description of conduct and behaviour, those which ennoble and demoralize the mind§ set forth in the Koran are simply pure and pious accounts such as God enjoins in the chapter entitled the night journey "And we have variously propounded unto men in this Koran, every kind of figurative argument; but the greater part of men refuse to receive it, merely out of infidelity." However the Koran contains beauty of style, lucidness, figures of speech and preservation of the laws of

* Such additions are met with in many places in the Bible. John XXI. 25 states "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." I will multiply your race like sand in the sea—Genesis.

§ No paragraph of the Koran, no five consecutive lines are without the following 1 The merits of God ■ His unity, having no beginning, omnipotence, sight, speech, omniscience, &c. 2 His freedom from vices. 3 Advice to remember God. 4 Command to fear Him. 5 Tendency to godliness in everything. 6 Improvement of disposition. 7 The beauty of ■ good disposition. 8 The vice of having ■ bad disposition. 9 The vice of Rayakari. (disguise, sham appearance). 10 Love of God, His friends, Peers and prophets. 11 Keeping aloof from wicked and ignorant men. 12 An account of the prophets. 13 The wickedness of their enemies. 14 Skill of managing ■ household. 15 Laws for the government of ■ kingdom. 16 Divine knowledge and theology. 17 Praise of those who have belief in the prophets. 18 An account of what is prohibited and what is not. 19 Promise that the Mahomedans will at last protect the unbelievers. 20 Freedom of the prophets from idolatry and adultery. 21 An account of the final day and

† Koran chapter (52) Tur, verse 34 invites every one to read it.

eloquence.† It is incumbent on every impartial and thoughtful man to exercise his imagination ■ little on these arguments. If any one well digests the moral of the Koran, he will be by right reason convinced of its being the word of God and Mahomed, his true prophet. A ■■■

the world. 24 The superiority of the last day. 25 A good motive in prayers. 26 Proof of the existence of God and of his unity. On the contrary whole chapters of the Bible are without these. Now consider how rhetoric or poetship will do in such matters. They would not be of much use. If then in these matters there is ■ species of writing which is unparalleled, is it not ■ miracle in itself? Some missionaries say that the morals preached in the Koran are not good. Where they ■ find better ones than those mentioned above? I admit that the Koran does not, like the Bible, contain such morals ■ such a prophet committed incest with his own daughter. Such a one had illicit intercourse with the wife of so and so through fraud, and got her husband killed. Such ■ one worshipped ■ heifer. Such a one worshipped an idol and built a temple for it. God enjoined such a ■■■ to walk about naked, such a one to eat bread mixed with human excretion. God repented. God married an adulteress. Jesus, Solomon and David were born of an adulterous generation. The Koran is a hundred miles away from such accounts. Need I say more? Suffice it to say that these hints are hoped to be sufficient for the consideration of the thoughtful.

† Here I briefly answer some questions raised by the missionaries against the miracle of the Koran and its genuineness.

First question: The style of the Koran is not full of eloquence. Even if it is, it is no miracle. Because all languages have works written in a charming figurative style. They also must be considered as so many miracles. Again the Koran will be ■ miracle to those only who knew Arabic and not to all. I divide this question into three parts. The reply to the first is that it would not do simply

of common sense will have no doubt remaining unsolved. If after all ■ ■■■ fails to see the right path, he must really be unfortunate by birth. Mahomed's all-abiding disposition and his universally acceptable deeds ■■ overwhelming proof and evidence of his title to be considered ■ prophet.

It is said in the holy *Miskat* that Hazrat Anas reports himself that he served the prophet for ten years, during which period he never said 'nonsense' to what he said or did. Mahomed never asked him to explain why he did or did not do particular things.

is not full of eloquence. They must show the reasons thereof. Sir William Muir admits the eloquence of the Koran in the introduction to his translation of passages of the Koran. George Shell has done the same in the introduction to his translation of the Koran. If it had not been full of eloquence, it would not have excited the wrath of great and eloquent poets. The reply to the second is that it is true all languages have works written in a pleasant style. But the authors thereof never claimed excellence over all the rest. Had they put forward such ■ claim they would have been taught ■ lesson by the people. The Koran on the other hand challenges to produce the like, not of the whole of it, but only of ■ verse thereof. But none prepared to take up the challenge. And they lost their property and lives out of malice. The missionaries learn Arabic ■ they do other languages. They write prose and poetical works in Arabic. They are not ignorant of the language. Why do they then spend thousands of Rupees against the Mahomedans? Why do they not rather find out some easier method to imitate a verse of the Koran? The reply to the third is that it is true all cannot appreciate the miracle of the Koran. But in all times there live thousands of men who know it. Others learn it through them. Again all the miracles worked by the prophets were exhibited to a select few and not to the world at

Ditto—The same man says that he entered the service of the prophet when only eight years old and continued in it for two years. He was never rebuked by his master for any damage done. If any other member of his family came down upon him, he would intervene and ask him to desist on the ground that nothing happens which is not destined before hand.

the evidence of the eye-witnesses. The same is true of the miracle of the Koran, nay more. Because the eye-witnesses to those miracles lived in those days only and reported what they said at that time. But the eye-witnesses to this miracle live in all generations. Again a peruser of the Exodus makes us believe that the miracles of Moses were like tricks of jugglery and those of Jesus like mesmerism. This is not the case with the miracle of the Koran.

Second question: Some of the things contained in the Koran are opposed to the Old and the New Testament. How can it then be the work of God? The reply to this is that the Koran differs from the Old and the New Testament in three ways 1 A commandment may be mentioned in one way in the Bible and in another way in the Koran. 2 A thing may be given in the Koran, which is not found in the Bible. 3 Something may be written of in one way in the Koran and in an opposite way in the Bible. My reply to the first kind of difference is that the commandments are for particular times, i. e., one commandment may be in force at one time and another at another time. A description of this is given at length in *Ijharul Hak, Ijalatu laham* and *Istifsar*. Here I give three examples for the consideration of the missionaries. (1) Genesis IX. 3—Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. It appears from this that Noah was ordered to eat any sorts of animals. But Moses was enjoined not to eat many animals including the sow. Vide Leviticus XI. (2). Leviticus XVIII. prohibits marriage with a wife's sister in her life time. But Genesis

Ditto—Hazrat Rasulullah was good-natured that even if a maid-servant of Medina were to take him by the hand, he would go after her wherever she wished to take him.

Ditto—Once a man asked of the prophet how many goats as stood between two mountains. Mahomed made a free gift of them all to him. The man went to his community and exhorted them to

XXIX. speaks of the marriage of Jacob with two sisters Leah and Rachel at the same time. If marriage with a girl is prohibited to the husband of her sister in her life time, how could Jacob have married them? The missionaries should remember that if the marriage of Jacob is pronounced to be against the dictates of religion, it will be a blot on many prophets who were born in his family. (3) Genesis II. 3; Exodus XX. 8-11, XXIII. 12, XXXIV. 21; Leviticus XIX. 3, Deuteronomy and other books enjoin the keeping of Sabbaths and the killing of those who do not observe them. But this commandment is cancelled by Paul. The reply to the second sort of difference above referred to is that it is certain that the Koran contains many things not mentioned in the Bible. But it is wrong to say that the Koran is therefore not the work of God. On what principle do they expect the Koran to contain those things which may have found their way in the Bible? Let us examine the New Testament to see if it contains anything not spoken of in the Old Testament. Jude 9 states that Michael the archangel when contending with the devil disputed about the body of Moses. Will the missionaries show the place in the Old Testament where I can find the body? Then according to their own assertion the New Testament is without authority. My reply to the third sort of difference is that there are many such inconsistencies in the Bible. Therefore they cannot say that the Koran has committed these mistakes. Read I. Chronicles XXI. 5 which states, "All they of Israel were a thousand and an hundred thousand men that drew sword." II. Samuel XXIV. 9 has "There were in Israel eight hundred thousand

become Mahomedans. By God Mahomed gave away so much ~~that~~ he was not ~~even~~ afraid to be reduced to the condition of a dervis.

Ditto—Hazrat Jabar says that the merciful Rasul never turned out a beggar without giving him something. A poet says of him that his tongue never learnt to say the word 'no.'

Ditto—Hazrat Anas says that once

valient men that drew the sword." II. Kings VIII. 26 states "Two and twenty years old was Ahaziah when he began ~~his~~ reign." But II. Chronicles XXII. has "Forty and two years old ~~was~~ Ahaziah when he began to reign." Again II. Samuel XXIV 18. states "God came to David, and told him, and said unto him, shall ~~seven~~ years of famine come unto thee in thy land?" But I. Chronicles XXI. 12 has "three years' famine" Is not the Bible then interpolated? Sixty six such interpolations are mentioned in my book Justice to the Christian and the Mahomedan Religion. For the very reason Rev. Phonder writes at Page 51 of his *Ikhte Tamedini Mubahasana* that it is impossible, in the absence of a genuine copy of the Bible, to correct the spurious words and passages in it. similarly Rev. Imadudin admits such discrepancies in the Bible at page 61 of his book *Hidayatul Muslim* published in 1168 A. D. The missionaries should remember that their own ancestors have made such ~~an~~ admission. But the Koran is free from such charges. It then follows that where they disagree, it is the Bible and not the Koran which has undergone changes.

Third question: The Koran states that our walking in and out of the way directed is appointed by God. In heaven there is eating, drinking, nymphs, places and canals. It enjoins the slaughter of Kaffars [non-Mahomedans]. If the Koran contains such wicked things, how can it be the word of God? I divide this question also into three parts. My reply to the first part is given in detail in my book *Nure Hidayat*, number IV. Still I give here two instances for the consideration of the missionaries. 1 John XII. 40

~~He was~~ going in the company of Hazrat Rasulallah who had on him a covering with large borders. ~~He~~ caught hold of the prophet's covering and pulled it with so much violence that its border almost strangled the prophet's throat. Then the man addressing Mahomed said that the thing in his possession ~~was~~ neither his ~~own~~ his father's. It belonged to God. He then claimed a share of it. Mahomed

He [God] hath blinded their eyes, and hardened their hearts. 2 Isaiah LXIII. 17 "O Lord, why hast thou made ~~me~~ to err from thy ways, and hardened ~~my~~ heart from thy fear? The missionaries should see whether their Bible is open to the same charge which they prefer against the Koran ~~is~~ not. Isaiah has distinctly exposed God's making ~~me~~ err out of the right path. The religious books of ~~the~~ Hindus are open to the same charge. We read in *Mahabharat*, Shanti Parva, Moksha Bhag that God creates the universe and destroys it. He dispenses knowledge and ignorance. The reply to the second part is that I ask them ~~if~~ they have any proof to show that heaven does not contain the things pointed out by us. If they say that ~~we~~ shall become angels ~~in~~ heaven they must have eating and drinking because these functions are, upon ~~the~~ authority of the Bible itself, performed by the angels. Vide Genesis XVIII. ~~and~~ XIX. 3. It is then less difficult to believe them possible in the ~~case~~ of men. Again in Matthew XXVI. 29 Jesus says "But I say unto you, I will not drink hence forth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." The words 'Father's kingdom' mean the heaven. He says of drinking wine. How could he do ~~so~~ if there ~~was~~ wine in heaven? It is therefore beyond doubt that in the heaven there is wine. The missionaries believe that the wicked will have due punishment inflicted on their bodies there. It necessarily follows that the lives of the good and the virtuous will experience happiness there. Remember that the Koran recognises not only bodily happiness but that of ~~the~~ soul ~~as~~ well. Vide chapters Toba, Verse 72 and Sijada, ~~verse~~ 17. Again it should not be

looked at him, smiled and fulfilled his desire.

Ditto—Hazrat Abu Horera says that one asked the prophet to curse the heithans. Mahomed replied that his mission on the earth was not to do evil but good into men.

Ditto—Ayasha Bibi says that the prophet would never use abusive language, would not speak loudly in the markets. And if any one did him wrong he would not repay him in the coin but would forgive him.

Ditto—Hazrat Anas says that the prophet had much trust in and dependence upon God that he would not provide for the future.

Ditto—Hazrat Aisa says that the prophet once told him that if he wished he could make a mountain of gold follow

forgotten that Adam and Eve lived in heaven and ate and drank there. See genesis II and III. How could they have done so if there were in paradise nothing to eat and nothing to drink? By questioning the existence of golden roads, canals and walls of pearls, rubbies, jaspers and sardines, fig and date trees in paradise as spoken of in the Koran, they simply betray their own ignorance of passages in the Gospel alluding to the things. Vide Genesis III. 7. Revelation XXII. 1-21; X. 25; VII. 9. Luke XIII. 29 states, "They shall come down from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Remember that in Gujarati, Arabic and English translations of the Bible the words 'to eat' are omitted. But they are found in the edition of the Urdu New Testament printed in London in the year 1860. I have shown this book to the missionaries. The Hindu religion distinctly lays down that there are damsels and nymphs in the heaven. I have already referred to the fact of Indra's sending them to beguile Vishvamitra and other sages. If there were none there,

him wherever he went. Once he was visited by an angel of such a huge form that his waste was as high as the Kaba. The angel told Mahomed that the Lord of all creatures sent him his best compliments and wanted to know his wishes whether to become a slave or an emperor. The prophet cast an advice-seeking eye on Hazrat Gabriel, who in reply beckoned to him to bow his head and accept Bandaship and Fakiri [the life of the prophet and dervis] The prophet sent his reply accordingly. Hazrat Aisa further says that after this the prophet never took his meal in a leaning [assuming] posture. He would often say that he would always take his meals and sit after the fashion of slaves.

Ditto—Hazrat Murtaja Ali says that Mahomed owed some Dinars [a golden coin] to a learned Jew. He pressed for

how could he have sent any? The answer to the third part is that the slaughter of Kaffurs is sanctioned to preserve the peace. But this does not derogate from the merit of the Koran. The curious are referred for further light to *Ijharulak*, *Istefaar*, and the *Apology* by John Devon Port. Let us now examine the Bible to see if it contains any sanction for the same. II. Samuel XII. states "29. And David gathered all the people together and went to Rabbah, and fought against it, and took it. 30. And he took their king's crown from off his head the weight whereof was a talent of gold with the precious stones and it was set on David's head. And he brought forth the spoil of the city in great abundance. 31. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon." Exodus XXII. 20 runs thus—He that sacrificeth unto any God, unto the Lord only, he shall be utterly destroyed Deuteronomy XX. Says "10 When thou comest nigh unto a city to fight against

payment; The prophet said that he had nothing to give him. The Jew would not

it, then proclaim peace unto it. 11 and it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. 12 And if it will make no peace with thee, but will make war against thee, there thou shalt besiege it: 13 And when the Lord thy God hath delivered it into thine hands thou shalt smite every male thereof with the edge of the sword: 14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself, and thou shalt eat the spoil of thine enemies which the Lord thy God hath given thee. 15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. 16 But of the cities of these people, which the Lord thy God doth give thee for inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites as the Lord thy God hath commanded thee." Let the missionaries think of the way in which God commanded this slaughter. There are many more places in the Bible where killing of men is sanctioned. It is true that Jesus did no such thing but that was rather owing to the fact that he had not at his command a sufficient number of men to oppose the kings and the Israelites. Notwithstanding this he did instruct his disciples to prepare themselves for a religious war. "He that hath no sword, let him sell his garment, and buy one."—Luke—XXII. 36. One of them cut off the ear of a servant of the enemy at the first opportunity—Vide John XVIII 10, Matthew XXVI. 51. If this were a sin, Jesus would have made him repent for it or punished him. But nothing of the sort was done by him. Again Matthew X. 34 has "think not that I am come to send peace on earth. I came not to send Peace, but a sword." The reader of history knows full well that the Christians slew forty thousand Mahomedans in the crusade at Jerusalem. There was tyranny

let him go till he was satisfied and Mahomed had to remain in his company. He

in Spain. The acts V. 9 and 10 relate how Peter killed Ananias and his wife for a small fault.

Fourth question: The Koran does not say anything about the salvation of the soul. How could it then be the word of God? My answer to this is that the salvation of the soul consists in two things—good faith and good actions. And these two things have reached their perfection in the Koran. This I have already spoken of before. But the Koran does not say, like the Bible and as they wish it to have done, that everything is holy for the pious, that the prophets are not bound to go by the rules of the religion, neither do they sin in using abusive language, that God took rest, that he repented, that he was afraid, that it was foolish on His part to have done this or that, that he took to wife harlots, &c., &c.

Fifth questions: The word of God must be an original record and must not have drawn on the existing books for information. But the Koran has borrowed most things from the New Testament, some from the Old Testament, some from the traditions of the Hebrews and some from the religious works of the Parsis. And therefore it is not the word of God. Mahomed learnt all this from Syria. In reply I ask the Missionaries what proof they have to show that the Koran has drawn upon other religious works. If the agreement between some points touched by them both is the ground on which this charge is based, this will not suffice to come to any conclusion as to one being borrowed from the other. Because from olden times there were false religions. And these had their own books. Now it could not be supposed that they had no moral to teach. Among the worthless matters that they preached, they had some very good things to hold up before the people for their imitation. This test would set down as false all those books from the work of Moses to that of the Torat. Because the last contains many of the things related in the others. The same may be said of the Greek works on philosophy. Some of their passages are borrow-

said all his prayers from noon that day till the next morning. He remained with

ed in history. The events depicted in the Torat tally with these passages. They must therefore be admitted to have been borrowed from those works. Again the books of the Bible, which follow that of ~~the~~ have many things in common with it. They must be, according to the standard laid down by the missionaries, considered false. The Hebrews allege that the Torat has drawn upon their books for materials. What evidence do they possess in proof of the charge that Mahomed borrowed, or got others to borrow, from others' books? With regard to the other charge that he had been to Syria to learn those things, it also is groundless. He went there only twice on mercantile business—once in his boyhood with his uncle and the second time in his youth with Mesara Gulam. It is not proved that he went there a third time. Now he, who is conversant with the history of the Arabs and has observed their habits and manners, will bear us out that their caravan does not linger at a place when the business which took it there is over. It follows then that they waited till their merchandise was all sold away. How could an illiterate man study a foreign language and the religious works written in it in such a sort period? This period would have at best seen him at the end of his alphabet and spelling. It would require years to study books on religion written in a foreign language, to select passages from them, to rearrange them and to reproduce them in a book form. Again it cannot be concealed from the learned that no one can claim that others would not be able to publish such a book. For proof of Mahomed's inability to read and write Arabic I refer the reader to the Koran, chapter Oaraf, verse 157 and chapter Ankabut, verse 48. The missionaries should remember that Mahomed was born and bred up in Mecca. If he knew how to read and write, he could not have concealed it from his own community. How could he have dared do so? His opponents were anxious to set him down as an imposter. Could a man of common sense ever make bold to lay a false claim in face of these? No, never.

the Jew all the while. His disciples began to rebuke the Jew. The prophet did

How could one who aspired to be a prophet present such a claim? Abyan in the fourth chapter of his Life of Jesus, and John Devon Port in the foot-note at Page 18 of his Apology state that Mahomed was an illiterate man. I cannot but laugh at the partiality and bias of the missionaries. Jesus knew how to read—vide Luke IV. 16 and 17. He used to sit in the midst of the doctors, both hearing them, and asking them questions Vide Luke II. 46. Most of the things told by him are in unison with the Old Testament and Greek philosophy. And yet the missionaries put faith in these and do not even suspect their borrowed character, whereas they allege that the writings of Mahomed, who did not know how to read and write, are borrowed from other books, and are not worthy of credence! I leave it to the reader to do justice to them both.

Sixth question: The Koran cannot be the word of God, because it contains many contradictions. The Mahomedans aver that the Bible is open to the same charge, but the contradictions of the latter are insignificant. The reply to this charge is that the reader of the Koran knows it full well that there is no such change or contradiction in it. This much only is true that one verse abrogates what has been said before. But it is a mistake to suppose that this is a contradiction. I have already answered the questions that are raised against such abrogation. The missionaries themselves confess that in the Bible one thing is directly opposed to another. Rev. Phonder states at page 53 of his book *Ikhte Tame Dini Mubahesa* that Mill fixes the number of such contradictions at thirty thousand, and Grijbak at one hundred and fifty thousand. I will endeavour to show contradictions in important matters of faith. Matthew II enjoins, urgently and without exception being taken against anything, obedience to the Torat. Opposed to this are Hebrews VII 18; VIII 7 and 13. and Galatians III, where the law, or the Gospel of John, is very much slighted and annulled. Again Matthew XXIII. 2, 3 and 10 enjoin us to observe

not approve of their treatment of the Jew. They expressed their surprise at the Jew detaining him. Mahomed said he was arrested not by the Jew but by God to spare him from oppressing the people. In the morning the Jew said he bore witness that only God was to be prayed to and that Mahomed was his prophet. He then placed half of his store at the disposal of God. He said he was uncivil to Mahomed only because he wanted to assure himself of his virtues as delineated in the Taurat. These virtues are that the dignity of Mahomed, son of Abdullah, who will be born in Mecca and buried in Medina and who will rule over the kingdom of Sham consisted in his never being an evil speaker or a ruthless man.† He would not speak aloud in a market. He did not like pertinacity. He was not a prattler. Again the Jew said that he bore witness that none except God deserved worship, and that Mahomed was his prophet. He then placed his whole store at the disposal of Mahomed to be spent after the wishes of God.

Ditto—Hazrat Ibane Masaud says that once the prophet slept on a mat. When he got up his back was marked with the impression of the mat indicating thereby that it was a hard bedding for

and do all that the scribes and the Pharisees bid us to. But Matthew XVI. 6 states "Take heed and beware of the leaven (advice) of the Pharisees." Again Genesis VI. 6 speaks of the repentance of God. Opposed to this is 1 Samuel XV. 29 where we read "he is not a man, that he should repent." Let the missionaries pause and consider if these things be insignificant.

'Uf' is an Arabic term used exactly like the English 'pooh' or 'pshaw'.

†Isaiah XLII. contains a prophecy regarding Mahomed, an account of which is given in *Ijalatulaovaham*. Some of the words used in both are the same.

him. He told Mahomed that if he had desired, they would have brought him a soft bedding and a fine sheet. He replied that he had nothing to do with the ways of the world. He compared his sojourn on the earth to a horseman taking rest under a tree for a while and then leaving the tree to resume his march.

Ditto—Hazrat Abu Omāmā says that the merciful prophet told him that God expressed his wish to him to turn the sandy desert of Mecca into a field of gold if he desired it. Mahomed replied that he did not desire it. All he longed for was that he would eat one day and remain hungry the next day. He would pray to Him and remember him whenever he was hungry and would acknowledge his obligation to him whenever he was not.

Very little is said here about the disposition of Mahomed. Those who desire to know more of it are referred to *Madarat Jun Nabuwawah*, *Shamaale Tirmiji* and other works (Siyar) of his disciples. How pure and good was his disposition! A poet says about him "you are a repository of all virtues. How can we describe every virtue of yours?" God's words are "you (Mahomed) were created of the best disposition."—(Sura, Nun verse 5) Hazrat Ayesha says that the prophet's disposition is the koran, i-e, what is said in the koran naturally proceeds out his disposition. "who can sing his praises they are in the koran?"

Under the prophets are the Deputies whose duty it is to indicate the path of religion to the people. It is not indispensable that they should be quite exempt from sins yet their deeds and disposition are very good. If any of them commits a heinous crime God gives him time to repent. This has been the case in regard to the Deputies of the prophet from that

time up to the present day. The best and noblest of them ■■■ the family members and disciples of the prophet, who saw him in faith. Next to them come those who are termed Tabeins and saw the disciples of Mahomed in faith. Then came the Tabâ Tâbeins who saw in faith the Tabeins. Lastly came the learned men who number not less than lacs. All these are so good-natured and their deeds are so good that the description of them affords much pleasure. Most of them have performed miracles contrary to the ordinary course of nature. Below are quoted some instances, out of thousands, of their good disposition and miracles:—

It is said in *Rovadtul Akhâb* and other historical works as well as the wars of the disciples of Mahomed that once the prophet was making preparations for raising an army. Hazrat Umar placed half his property at his disposal. Mahomed inquired of him what he had left for his family. He replied "the other half." Hazrat Abubakar Siddik brought him all his belongings. Upon being asked what was left for his family he said "God and his prophet." It is said in *kimiya-e Syadat* that once ■ slave brought a cup of milk to Hazrat Abubakar. He drank it but afterwards learnt that it was not obtained by fair means. He thrust his finger into the throat and vomitted all the milk, and then prayed to God to forgive him for what was left in the stomach. It is said in *Savaake Moharekâh* and other works that in the time of khalifat (khalifaship) Hazrat Jemar appointed one Sâria at the head of an army and sent him somewhere. This chief was running away with his army, being pursued by heithans in the territories of Persia. Hazrat Jemar was at that time on the tower of Medina delivering ■ lecture. He ■■■ the helpless condition of Saria in his meditation and said therefrom

"Saria, take refuge at the foot of the mountain." Saria heard his voice at that distance and mustered courage. He kept the mountain on his back and fought bravely. The result was that the heithans were put to rout.

The same book says that it was ■ custom in Egypt to offer a well-adorned virgin as an oblation to the river Nile. The river would thereupon resume its course. Hazrat Amaribuneas, who was governor of the city in the time of Islat, put a stop to this inhumane custom. The river was totally dried up. The inhabitants thought of deserting the city. Hazrat Amar reported all this to Hazrat Omar, who wrote in reply approving of his departure in the right direction. Along with the letter he sent a chit which, it was directed, should be thrown into the river. The chit contained these words "from Omar, chief of Mahomedans, and the elected of God, to the river Nile. If you flow of your own accord, you may not hereafter. But if God directs you to do so, I who am next to God the most powerful beg of Him to ask you to flow." The slip was thrown into the river and the water began to flow. From that time the cruel custom ceased to prevail.

It is said in historical works that one day Hazrat Usman stood on ■ tomb and wept so bitterly that his beard was all wet with tears. His companions wanted to know the reason why he, who never cried at the fear of heaven or hell, wept so much that day. He said he had heard from the prophet that it was the first resting place. He who enjoyed pleasure there found pleasure everywhere, and he who suffered pain there had pain in store for him at other places too. This was the reason why every one felt sorry at the first resting-place. It is said that Hazrat Usman used to lie down on bare ground at ■■■■■ the tomb of the prophet, ■■■■■ his body was impressed with

the marks left by small pebbles.

Hazrat Shaikh Sadi writes in Bosta that once Hazrat Omar unwittingly placed his foot on the leg of a dervis, who thereupon became angry and asked if Omar was blind. He said he was not, but it was a mere accident, and begged his pardon.

The same book says that a man asked Hazrat Ali to solve a point of religion. He did so. One of the hearers came forward and said that his interpretation was wrong. Hazrat Ali wanted to know how he would explain it. He did so to the satisfaction of all. Then Hazrat Ali admitted that he had misunderstood the passage before, and that what that man said was right. It is said in *Savaeke Moharekah* that Hazrat Moavea requested Hazrat Darar-ibne Hamja to tell him of the virtues of Hazrat Ali. Hazrat Darar hesitated at first. When he was administered an oath by Hazrat Moavea he began, "Hazrat Ali was a very old and pious man. He was a most impartial judge. His learning was all sided. He always talked of moral things. He was tired of the world and its allurements. His eyes used to shed tears. He was engrossed in care and anxiety. He was content with simple bread without sauces and coarse clothes. He thought very lowly of himself. He used to answer all our queries. He accepted our invitations. He used to take care of his coreligionists and maintain the poor. He would never follow an evil course. The weakest never despaired of getting justice at his hands. I have seen him alone in dark nights with his hands held out for sight. He was plunged in sorrow and would often weep. He would often say, "Oh world, I shall not be elated with worldly possession. I shall not be deceived by you. Try your stratagems on others. You love me, but I have grown weary of you. How can I

fall in love with you? I am always at a distance from you. I have divorced you thrice. I will not bend my course towards you again. You are young but I am very much afraid of you. Alas, Alas, the bait is insufficient and the journey is a long one, and withal an awful one." On hearing this account Hazrat Moavea wept and said "May God protect Abul Hasan (his father, Ali). By God he was such a man. What you have said is quite true."

The same book has it that Hazrat Imam Hasan said "I am ashamed of going to see the Lord in any other manner than on foot." On that very account he made twenty-five pilgrimages on foot being each time accompanied by his retinue.

The same book says that Abunoem reports that Hazrat Imam Hasan twice had his whole property transferred to God and he thrice distributed a moiety of his property in the name of God, that is, if he had a pair of socks or boots he gave away one in charity.

The same book states that once an old lady invited Hazrats Imam Hasan, Hussein and Abdullah Jafar to dinner. Hazrat Imam Hasan presented a thousand Dinars and as many goats to the woman. Hazrat Imam Hussein followed suit. And Hazrat Abdullah's gift amounted to those of the other two put together.

It appears from historical works that when Yajid became a khalif, he wished to see Imam Hussein in his service and obeying his orders. Hussein, a descendant of the prophet saw that it was contrary to the way pointed out by the selected Rasul to serve such a vicious and undeserving man. He refused to serve him. For the very reason he dedicated his dear soul to the service of God's path. Being in want of many things he suffered many hardships. He with many other descendants of the prophet preferred death to the service of that wicked man. Praise be

to God, may their behaviour be a model for the imitation of others.

Hazrat Ibane Hajar Maki Safai says in his work entitled *Kalaedulikyan fi Manakabil Imam Abi Hanifatinanoman* that Hazrat Misaare has reported that whenever Hazrat Abu Hanifa bought food or clothes for his children, he would first purchase a much for the learned.

The same book says that Hussein-ibne-Jiad reports that by God Imam Abu Hanifa never accepted a present from an emperor or a lesser lord. Once he sent some cloth to his partner for sale. It was a little damaged. So he sent word to him to apprise the buyer of it first, before he parted with it. God willed it that the partner forgot to do as directed, and disposed of the stock. When Hazrat Imam came to know of this he thought it improper to use the money thus obtained. The sale proceeds amounted to twenty thousand. He distributed the money among the poor.

We read in the book that Hazrat Imam Abu Hanifa offered all the night prayers for forty years. Very often he was able to go through the whole Koran in one night. He was so much moved that he would often shed tears and his neighbours would pity him. And it is reported that before his death he read the Koran seven thousand times.

Molana Jami says in his book *Nofahatul Unas* that Fâtima Binate Abu Abdillah, mother of Hazrat Kutabe Rabbani Shaikh Abdul Kadare of Gilan says of her son that from his birth he never took milk in the holy days of Ramjan. Once the Ramjan moon was not seen owing to clouds. The people asked his mother regarding the moon. She replied that Abdul Kadar had taken

The same book informs us that Hazrat Shaikh Abdul Kadar said that when he was a boy, he went to the forest to graze a cow on the day of Arafat.† The cow turned her face towards him and said, "Oh Abdul Kadar, God did not intend you for this business. Besides, it is not ordained." He was shocked at this, traced his steps back home, and went to the first floor. From that place he saw pilgrims on the plain of Arfat.§ He then requested his mother to set him at liberty to pray to God, and to permit him to go to Bagdad to learn, and see good men. His mother wanted to know the reason of this and he opened his heart before her. His mother thereupon wept and sewed forty Dinars in his coat for his expenses and saw him off. She took a promise from him that he would never tell a lie. He joined the pilgrims and set out for Bagdad. On the way they were attacked by a troop of sixty robbers. One of them asked him what he had with him. He said he had forty Dinars sewed up in his coat under the arm-pits. He took it for a jest and left him. Another man put the question, and upon receiving the answer, the two reported the matter to their chief. He was sent for, and he made the same statement before the chief. His coat was searched, and the Dinars found. The chief asked why he told the truth. He replied that he had entered into an agreement with his mother to tell nothing but the truth, and that he would never break his promise. On hearing this the chief repented that for years together he had been acting against the established

†Arfo is the ninth day of the twelfth Mahomedan month, Jilahaj.

§There is a plain, about nine or ten miles from Mecca, which is called Arfat. The same name is given to a mountain

laws of God. He then was penitent for his dacoities and waylayings and his followers begged Abdul's pardon.†

We read in *Kimayae Syadat* that Hazrat Oves Karani led so simple a life that he lived upon the seeds of dates picked up in narrow streets and clad himself in garments made of rags found here and there, after washing them.

A book entitled *Mahbubul Abarar* says that Hazrat Baba Farid Sakarganj hung himself head downwards in a well for forty nights and prayed to God all the while. He would come out every morning after offering the first prayer. The reason of this is said to be that one night he slept during Tahajjud (a prayer) time, and the time of Vitar prayer passed away also. He therefore punished his soul in this way for idleness.

The same book says that Baba Farid used to sit under a Kari tree and to devote all his time to prayers. His meals consisted only of the fruits of the tree called Kanadila, but never ate enough of them.

The same book informs us that when Hazrat Buali Kalandar of Panipat fell

†His truthfulness secured not only his own but others' release. He was not a prophet, but a faithful servant of the prophet. Let us now turn to the Bible. John VII says regarding Jesus "8. Go ye up into this feast. I go not up yet unto this feast; for my time is not yet full come. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret." It is clear from this that he told a lie. There is no limit to the falsehoods of the ancestors of the Hindus. I have touched this before. But it remains to be what names are given to God by their religious books. It is said in *Brihadaranyaka Upnishad* that the Upnishad is God and that falsehood is truth.

into a state of dependence, his moustaches were through mistake left uncut and grew beyond the prescribed length. Hazrat Kaji Jiauddin one day caught him by the beard and got his moustaches shaved. From that day Hazrat Buali would always kiss his beard, and say that his beard was caught in the path laid down.

It is said that the adopted son of the King of Jaipur ran away, and took refuge under Abdul Ajj, Shah of Maulas. He told him that he always saw something in the form of a bedstead with a curtain between the sky and the earth. The head of the Maulas explained that it meant that it was the throne of heaven. He would be qualified to sit on it, if he embraced the Moslem faith. At the very moment the man became a follower of Islam. %

%I quote some miracles of the ancestors of the Christians from my book *Nure Hidayat*, number III., page 8. They will disclose an account of Jesus Christ.

Mark XI. 23 states, "for verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe, that those things which he saith shall come to pass; he shall have what soever he saith." XVI. say "17 And these signs shall follow them that believe; in my name shall they cast out evils; they shall speak with new tongues; 18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." John XIV. 12 states "verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It is not true that in these verses Jesus promises the working of miracles at the hands of the believers. Because the words of Jesus are. whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt

It ■ said that Hazrat Iamail Shahid

in his heart, but shall believe that those things which he saith shall come to pass he shall have whatsoever he saith." Those words have no reference to particular men or times. It does not appear that they are intended to mean his disciples especially. If, however, there ■ men who consider them ■ having reference to his disciples, they do so for their own satisfaction. But it is against Matthew XVII. 20. Then it follows that Christians of all times should be able to work such miracles. But not one among them can be found on the whole surface of the earth, who has such powers. They themselves believe that miracles were feasible in times gone by. Their occurrence since then cannot be proved beyond doubt. Again remember that the Protestant Missionaries have been endeavouring for years to learn Urdu. But still they do not know the gender of certain words. Words of the masculine gender are used as belonging to the feminine gender and vice versa. What to say with regard to the casting of the mountain into the sea, and the drinking of any deadly thing? Now here I relate two events, in which the ancestors of the Christians have claimed the credit of having worked miracles, but have ultimately failed.

Mir Atus Sidak, which is an Urdu translation of an English book, by Rev. Thomas Iklos (published in the year 1851) has at pages 105-107.

(1) In 1543 Luther wished to turn out the Devil from the son of one Masina who was possessed by him. But he shared the same fate with the Jew who endeavoured to do ■ similar thing—vide XIX.16. The man whom the evil spirit had possessed leaped on him and leaped on him and his companions, and wounded them. Luther has ■ disciple, Istafels by name. He ■ that the devil was pressing the throat of his preceptor, who wanted to run away, but being in a confused state of mind, could not open the lock. At last his slave handed him ■ axe from ■ crevice in the wall, with which he broke open the door and came out.

I have read that Luther used to

of the Maulas united with Hazrat Saiyad Ahmed of Delhi in waging war with

boast of his possessing two good genii. It ■ that these two put together were weaker than the one whom he wished to drive out, and hence he was helpless in his efforts.

(2) Colvin, a Christian leader ■ as famous ■ Luther. Bilsik Vayel, ■ versed in history says about him that once he bribed one Baromis and instructed him to lie down stopping his breath like a dead body, and to remain motionless till he came and asked him to be revived and to get up. He should then move about and stand up, which would make the people believe that he was dead and ■ afterwards revived by him. He has well instructed his wife to weep aloud on her husband becoming still. They both did ■ they were asked to do by Colvin. Other women came up to condole with her. Just then Colvin arrived at the place, and appeased them saying that he would bring him to life again. He then pronounced blessings upon him, caught him by the hand, and called out to him to get up in the name of their God. But he was deceived in his fraud and the man was really dead. God gave him the fruit of his deceit, which had all the appearance of a true miracle. Colvin's prayers were not heard. When his wife was informed of the actual state of her husband's condition, she cried out bitterly and said that before the installation began her husband was alive, and then he was as cold as ■ stone.

Dear reader, just consider that when such leaders of the Christians, who were the Pauls of their time, failed in exhibiting such signs, what to say of the powers of ordinary priests? Matthew XVII. 20 states, "verily, I say unto you, If you have faith ■ ■ grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and it shall remove, and nothing shall be impossible unto you." and from Matthew XXI. 21; Mark XI. 23; Luke XVII. 6; ■ Corinthians XII. 9 and other places it clearly appears that Luther and Colvin had not even ■ atom of faith, and

the Kafars.† Although he was a great Vazier of the Saiyads of the Maulas, he himself would often fetch fodder for his horse

that to be able to work miracles it is not necessary to be a perfect Christian. If one has as much faith as a grain of mustard seed, he can show miracles. In other words, the Christian priests have no faith themselves, and make others unbelievers. If they want to have faith, they may become Mahomedans. If their own accepted book calls them faithless, there is no need of our calling them so.

† There is no end to the missionaries' reviling the Mahomedans about fighting. They used to say in unambiguous terms that the Moslem faith had spread by force of the sword. The Mahomedans have replied to this charge hundreds of times that the religious wars declared by the Mahomedans were not undertaken with a view to compel others to become Mahomedans, but to check the wickedness of the wicked and to defend themselves. If the object had been to convert others per force, women, old men and the lame would not have escaped punishment. But Mahomed strictly warned them against anything of that sort. He did not stop here, but declared it to be a great offence to do so. It is then proved that a Jihad or religious war had for its motive the punishment of the wicked, and not enforced conversion. This led on the contrary to a command to protect children, women, old men and monks living in temples. But the missionaries turned a deaf ear to the reply of the Mahomedans. Hence, to bring conviction home to them God spread the rays of the sun of Islam in America, Liverpool and Australia. The people will decide for themselves who carries the sword through these places. On the other hand, it is not kept a secret from the reader of the Bombay News (Mumbai Samachar) that the Christians of those places harass them very much. Some had their heads injured, others their eyes put out. Some had powdered glass spread on the carpets on which they said their prayers. Abuses have been showered without limit. Read what Rev. Queen Taylor

from the forest. Sometimes he would fasten the hind legs of the military camels with his own hands, and occasionally cut

has said on the 7th October 1887, which is published in the next day's Times, regarding Africa. Here I borrow only one para—"The Mahomedan religion has from its commencement spread from Morocco to Java, and Johnsburg to China. But it is now spreading with the speed of water running down a slope in Africa." Who carried the sword there? Now let us turn to the Bible to see if there is any order to wage war for the sake of religion Deuteronomy XVII. states. "If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, 3' And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and enquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel. 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, into thy gates, even that man or that woman, and shalt stone them with stones, till they die." The Bible represents God as having ordered the stoning to death of a woman, while the Islam prohibits the chastisement of women. Let the missionaries compare the two, and say if the evil order was issued by God. Why are they prepared to find fault with others? This is only one of the many such instances in which the Bible abounds. For further illustrations read Deuteronomy VII, Exodus XXII. 3-32; numbers XXV. 31; Joshua I. 11; II Samuel XXVII., &c., &c. The Hindus also are not behind the missionaries in traducing the Mahomedans about their religious wars. Let us therefore examine their religious tenets. The Mahabharata, Shanti Parva says that Bharat a crowned king after Manu. Every sort of art and industry dates from his time. He was ordered by God to invite

wood himself for the hearths of the army. He lived a very simple life. The same is of Janab Saiyad Ahmeda.

One day Kutubudin of the Maulas (may God preserve him) said that once Moulvi Abdul Haya had been making a voyage in a boat. His wife was in the same boat in a carriage. At prayer time he said his own, and advised his wife to do the same. He was told that she did it as well, as she could in a carriage. He said that that was not the way. She should get down from her carriage, and offer it standing in the boat. Thereupon his wife covered her face and head, alighted from the carriage, and said her prayer standing in the boat. He then called aloud to the people, requesting them to look at her, intending thereby to lead them to prevail upon their wives to do the same even while on a voyage. If out of a mistaken sense of modesty they failed to do so, they would be found

all the people to His prayer under punishment of death. Shankeracharya who flourished after Vikramajita has distinctly said in his book that it is not a sin to kill him who does not believe in the unity of God. It is stated in the Gita, Canto XI. that in the battle between the Pandavas and the Kauravas, Krishna told Arjuna that he was born to carry sword through the world, and that therefore he had commenced the slaughter of men. He gave him further to understand that excepting him (Arjuna) none of the armies on both the sides would survive the battle. He then exhorted him to throw arrows with both the hands without loss of time, and to achieve glory for himself by displaying his valour on the field. Canto IV. "I am born to encourage the good, and to destroy the wicked". In Canto III. he explains to Arjuna that policy required him to fight, that fighting enobled the kings, and that he was equal to punishing the wicked and the oppressor. These examples are deemed sufficient for the thoughtful and hence I stop here.

wanting in the discharge of their duty towards God.

There have been many leaders among the Hindus.

But their deeds and dispositions are strange. This excites a sense of abhorrence. The greatest of their religious leaders is Brahma. They consider him not only a prophet of God but God incarnate. According to them the four Vedas came out of the four mouths of Brahma. They look upon the Vedas as the word† of God.

†There are diverse opinions regarding the Vedas among the Hindus themselves. Some say this, others that. Manu Shashtra states that Brahma obtained them from fire, wind, and the sun. It is then proved that they are not the word of God. Fuller information on this point is given in *Jafaremobin* at page 252. Krishna Gita Verse, 194 describes ceremonials, and says that the same is contained in the Vedas. But Verse 218 states that God never ordered any rites. It then follows that the Vedas which describe religious forms are not the word of God. Brihadaranyaka Upnishad, Yajurveda says that the creator wished to assume a physical body as could be seen by all and could speak, and then created the three Vedas—Rig, Yajus and Sama. The same Upnishad says in another place that Hiranya Kasyap opened his mouth to swallow the sun. The sun raised an alarm. This noise determined the name of the sky and every other thing. Rigveda, Yajurveda and Samaveda were produced one after another. Again the same Upnishad says that the four Vedas and all the Upnishads are the result of Shabda (the word of the truth-speaker.) Chhandogya Upnishad Samaveda says that Rigveda, Yajurveda and Samaveda are produced from a mixture of the three letters constituting 'Aum'. Atharva Veda is produced from the other three. Some Hindus say upon the authority of the Bhagwat, Canto III that the four Vedas came out of the many mouths of Brahma. But Satya Shri Narayenopishad Atharva Veda says that Brahma, Mahadeva, Indra and others

and the other Shastras as based upon them.

Brahma is the head of all their leaders. For instance in the *Adi Parva* of the *Mahabharat* it is said that Brahma is the preceptor of all the gods, and even Mahadeva is created by him.

In another place we find that Mahadeva sprang up from the two eyebrows of Brahma. What do historical works say of the Brahma of such renown? He first created his own daughter Sarasvati and also Kamadeva (god of lust). Kamadeva besought Brahma to grant him such a boon that all those minds he possessed would lose their senses. Brahma pronounced such a blessing upon him. Then Kamadeva entered the mind of Brahma himself. Brahma was still master of himself, but he grew passionate and thought of enjoying his own daughter Sarasvati. The unfortunate Sarasvati turned aside out of shame and modesty, but on each side she was confronted by the amorous glances of a face of her father. From that time Brahma possessed four faces, and is called the four-faced. In short,

are not so many entities but qualities. Kavalya Upnishad Atharva Veda is of the same opinion. Now consider that if Brahma is not an entity, how can he possess mouths? And how can the Vedas come out of mouths which themselves do not exist? The wise Aryans say that the four Vedas were revealed to the four sages, Agni, Vayu, Adat and Angiras. *Shivpuran*, Part I. (printed at the Nolkishver Press) says at pages 18 and 19 that the Rigveda is the southern, the Yajurveda the northern, and the Shamveda the middle part of the Linga. My dear Hindu brethren, do consider what a diversity of opinion there exists about the origin of the Vedas, which form the basement of your religion. How can you put faith in such Vedas which have no foundation? Think about this for yourselves. The changes which the Vedas have undergone, referred to before,

when Sarasvati saw that Brahma would by no means leave her alone, she absconded. But Brahma chased her. She concealed herself under the surface of the earth. When she came out, she was again pursued by Brahma and she ran away. Thus sometimes she hid herself, and sometimes she took to heels, thus evading him. But that lascivious man would not cease in his pursuit. They are pleased with such behaviour of Brahma! When the matter was talked of among the gods, Mahadeva severed one of his heads for the sin.* Some

*The *Mahabharata*, *Adi Parva* says that Brahma at the request of the Gods bestowed a kingdom upon Sanda and Asanda, two brothers to disturb their devotion, and besides, sent a beautiful woman to them. The two brothers doted upon her, quarreled among themselves and were killed. Mahadeva created four other mouths to see this coquette. He used to see her wherever she went. Indra created a thousand eyes to see her. *Hujatullhind* says at page 25 that one day Mahadev went naked to Darak. The wives of the sages became love-sick on seeing him naked, and embraced him. Upon this the sages began to revile him as an ignorant, hellish, faithless sinner. They asked him to consider what an evil action he was doing. As he transgressed the Vedas, left the right path, and defiled their religion, they cursed him that his Linga would fall on the earth. This was no sooner said than done. The Linga entered the nether regions. Mahadeva was very much ashamed for not having the Linga, and put on a pitiable face. He suffered many hardships on account of the falling of the Linga. The three worlds began to totter. The mountains began to burn, and stars began to fall during day time. The sages and the gods headed by Vishnu prayed to him to oblige them by putting it on again. He replied that he did not stand in need of it as he had no wife. The gods said that Satiji was born in the palace of the king Himalaya, &c. This legend deserves consideration. I leave the reader to himself to draw the moral that follows,

People say that for the very sin, his worship was dropped. All other gods except him are worshipped. Some say that once Brahma succeeded in winning the affection of Parvati, wife of Mahadeva, and that was the reason why the latter cut off one of his heads. § They say that Sarasvati appeared in the form of a river in the district of Kurukshetra below Thaneshwar, and flowed at some places under and at others upon the ground and to this day bears witness to the fact.

The Matsya Puran informs us that Brahma kept his daughter as his wife for one hundred years, and then gave her in marriage to one Soma Bhuvah.

We read in the Vaman Puran that although Brahma could not measure the length of Mahadev's Linga, he falsely said that he had done it. The people therefore ceased worshipping him.

Some of their historical works say that Brahma was addicted to drinking. He was so clever that he once undertook to measure the length of Mahadev's Lin-

§ Shiva Puran and Skand Purana Canto 31 says that Brahma denied Mahadev's being God. His head was therefore severed by the light of fire and by Bhairavanath. To tell the truth, Brahma was quite innocent. The reason of his denial was that Mahadeva was not God. The Brihadarany Upnishad Yajurveda, however, says that Brahma sprang out in the form of fire. At that time nothing existed but him. He created the universe, but could not maintain it. He became uneasy and longed for the birth of one who would take over of it. Then he created Indra, Varuna, the Moon, Rudra and Mahadeva. It appears then that Mahadeva is not the creator of Brahma, but the latter is the creator of the former. It follows that Mahadeva cut off the head of his creator and God. It appears from the Skanda Puran Canto 31 that Mahadev himself felt the sin of cutting his head at last. To wash off the sin he went about abegging with the skull of Brahma's head in hand.

ga-organ. This is referred to before. When he failed to reach its end, he said to himself that Mahadeva was his master and creator, and began his worship.

Bravo ! This must be the way to a knowledge of the creator and master ! The head of a religion must be such a talented and wise personage ! Those who desire to know more of Brahma are referred to the Mahabharata, the Linga Puran, the Vayu Puran and other historical works. ¶ In fine, it is placed beyond

¶ In reading the accounts of the Puranas, thoughtful Aryans will disown those acts of wickedness, saying that they were not religious works and as such not worthy of credence. Such a reply is given to me by a Hindu of Surat. About eight or nine years ago a police Patel told me that they did not believe in Purans and other books of that sort. My reply to this is that I am glad to hear such a statement and to be candid such books should not be accepted. But it is not true to say that they are not religious books. Because their own Vedas expect them to have trust in the Puranas. If they did not put faith in the Puranas, it would follow that they had little trust in the Vedas. Read Atharva Veda, Manduk Upnishad which states that there are two kinds of learning one less difficult than the other. The easier comprised the four Vedas and their branches, namely, the six shastras and eighteen Puranas, Grammar, Poetry, Astronomy, Medicine, &c. The more difficult was Brahma Vidya, which obtained for its student piety, such as is indestructible and never worn out, &c. Again Vashishtha, preceptor of Ramchandra and a leader of the Hindus, who was no wonder far superior to Dayanand Sarasvati in knowledge, writes in the fourth Ashtaka of the Yoga Vashishtha that Brahma created for maintaining order in the universe the four Vedas, eighteen Smritis, six Shastras and eighteen Puranas. If in spite of these declarations they do not believe in the Puranas, because they are ashamed to do so, they are at liberty to act as they please. But

the pale of doubt by the religion of the Hindus that Brahma was convicted of evil and wicked deeds. He went so far as to enjoy his own daughter. What is the good of following such a licentious, wicked and shameless man? An evil-doer and a liar are not the proper persons to become prophets of God. To believe in what such a man says is the result of ignorance. Even ignorant folks would not commit such sins.

Some Hindus explain this by saying that Brahma was powerful. And the mighty have no such stigma of sin attached to them. My reply to them is that if Kamadev (cupid) has influence over such persons, wherein consists their power? And if it did not constitute sin in the case of Brahma why did Mahadev decapitate him. And why was his worship prohibited from that day? Even if we admit that no sin attaches to the powerful, still a prophet of God must be above wicked actions. Because the commands of the evil-doers never conduce to the advantage of the people. That is, if such men practise evil deeds, and dissuade people from the same, they will be ridiculed. People might say in their own defence that if the things themselves were sinful they would have kept themselves aloof from them. For instance if a man eats sweetmeat and then advises the people not to take it on the ground that it contained poison, will they trust him? On the contrary they would say that if poison was mixed in it he himself would not have partaken of it. Other Hindus say that Brahma did the wicked action in order to expose it before the public. It was thereby made known to the people that even Brahma is within the reach of destiny appointed by God. In other words, God intended Brahma to do such things.

it is against the Hindu religion to say that the Purans are an authority.

My reply is that this is not the only way in which God can declare his intentions. The effect is the reverse of what is anticipated, namely, that the preaching of Brahma, that is assigned to him by God, loses all its efficacy, and he himself acquires notoriety. If Brahma had taken upon himself the sufferings and difficulties of others, God's intentions would have been fulfilled, and people would have been acquainted with them in that manner as well. The thoughtful would not have required any further proof of the irrevocable nature of God's will. But no man whose common sense is unaffected would ever wish that a prophet of God be wicked and passionate.

A Pandit's reply is that Brahma's wickedness is only apparent to the casual on-looker, while in reality he never did such a thing. My reply is that in that way every adulterer will plead 'not guilty', and say that our eyes misled us. If we believe him to be innocent, the fact of his head being severed by Mahadeva will remain unexplained. If here again it is alleged that we were deceived and that Mahadeva never cut off Brahma's head, why not come to the point and admit without hesitation that the books themselves in which such things are said are unreliable? They are full of falsehoods from beginning to end. This means that their religion is misleading. And it is equally a mistake to hope for salvation by following such a religion.

In the days when I kept my embracing of Islam secret, I happened to meet with one Diwanachandra, a Brahmin if a person wanted to pay a visit to a king, whether he would rather go through a powerful baron or minister or through a lewd person. He replied, "what weight would such a rogue carry in a King's court?" I rejoined, "if one does not present oneself before a human King

through the instrumentality of such a man, will ■ sane person believe that he ■■ be of any use to us in the court of the emperor of all emperors, i. e., of God?" His reply was, as is expected, "of course not." Then I asked him why he followed such ■ person as, by his own admission, stood convicted of incest. He wanted the name of this person. I said it was no other than Brahma himself. When the point was thus brought home to him, he requested me to keep such thoughts to myself and not to carry matters too far.

From Brahma downwards other propagators of their religion have followed in his wake. Some cohabited with their ■■ daughters, some with the wives of others. Some of them practised frauds. Some stand convicted of one crime, others of another, ■ few of all these. For instance, the Bhagwat and other sacred books depict the life of Krishna. @ He used to pass

@ Bhagavat, Adhvaya 23, Skanda 10 says that when the women of Brij went to the Ganges to take their bath, they took off their clothes put them on the bank and began to bathe naked in the river and to sing. Krishna heard their singing repaired to the place with light steps and secretly amused himself with looking ■ them. Afterwards he stole away their clothes and took his seat on a tree. The poor women did not on coming out find their clothes where they were placed and searched for them but in vain. At last, one of them happened to see him and found that he had stolen their clothes and ■■ gazing at them unseen. They were obliged to beg their clothes of him. He replied that if they wanted their clothes, they should all shake off shame and present themselves before him to receive them. When their persuasions failed, they out of necessity did what was desired of them. But they took care to place their hand on the private parts. Krishna did not give them their clothes, but promised to give them if they stood before him with their hands folded. At last they did so and stood before him quite naked. Then he gave them their clothes. Some

day and night in the company of women, and pass Jokes against them. He would play upon ■ flute for their amusement. Once some of them were bathing in the river naked. He picked up their clothes from the bank and repaired to the adjoining Kadamb tree. He saw them naked. There was one Radha, a married woman among them. He fell in love with her and took her home as his wife. The Hindus sing his wicked deeds in various forms of poetry in accompaniment to musical instruments. They do not stop here, but represent Krishna and his mistresses on a stage before ■ respectable audience. It is designated Raslila (the sport of dancing).† They say when Pārāsar

Hindus in reply to this say that Krishna did so with ■ view to punish them and with no wicked design. He inflicted this punishment upon them in order that they did not do any such thing in future. Be ■■ bathing naked is prohibited in the Vedas. A *fortiori*, standing naked out of water and in the presence of others must be the more prohibited. Then how could he inflict such ■ punishment, if he was not beside his senses? At least the mode of punishment is to be condemned. Again Bhagvat, Canto 53 alludes to the love of Krishna for Rukmini. It says that when Hara (Krishna) heard of the beauty and loveliness of Rukmini from the mouth of Narad, his mind was upset, and from that moment he thought of nothing else but Rukmini day and night. Bhagvat, Canto 30 contains an account of Raslila or the sport of dancing, and Canto 90 is to the same effect. It then appears that the object of stealing the clothes of the Brij women and leaving them naked ■■ not their correction but self-amusement after his nature. For the very reason he is made to repent in Krishna Gita, Verse 168 that he had neither father nor son, and was master of the whole universe, and that he was born again and again on account of his disposition.

† 'Hujataltind' says at page 41 that Pandit Sukhdevji promises the removal of the sins of ten million births for him who reads the amorous sports of Krishna

set out on a journey he left word with his wife that he would send her his semen at the expiration of every period of menstruation. He discharged his seminal fluid, put it on a leaf and sent it to his wife by a hawk. On the way the hawk had a fight with another of its species on a river bank. In the struggle the semen dropped into the river. A fish swallowed it and was impregnated. It gave birth to a girl who was named Muchhendry. A fisherman adopted her. Once Pârâsar happened to go to the same river. While Muchhendry was taking him across the river in a ferry, he was enamoured of her and desired to ravish her. Muchhendry complained that she sent round bad smell. By the prayer of Pârâsar it was transformed into sweet odour. She then pleaded another excuse, viz. that they were seen by her father and the sun. Pârâsar grew impatient. By his invocation light was changed into utter darkness, under cover of which he enjoyed her, who was, to tell the truth, his own daughter, unobserved by any one.

We find in the Maha Bharat that the girl was born of Parasar, and he committed adultery with her. We have referred to this episode before. A boy was born of this illicit intercourse. He was named Vyas. Most of the mythological works, especially the Vedanta Shastra, is of his composing. They ascribe to him the division of the Vedas into four parts. For the very reason he is denominated Vedavyas. So that he too was one of their leaders. He had intercourse with the wife of King Pandu.†

with the Gopis (wives of cowherds) with attention.

†Bhagwat, Canto 22 says that Vyasji

This is already alluded to in the second part of this chapter.

A report is afloat that Vishwamitra practised devotion for one thousand years. One day he fell in love with a damsel, and his penance was destroyed. For the sin committed he became a leper. At last he became a dog and reached heaven by following her.

All this description of the leaders of the Hindus is borrowed from their religious books. Those who have a curiosity to know more of their life are referred to the *Mahâbharat*, the *Padma Puran* and such other works. How can I go deeper into these shameless accounts? It is not a matter of choice, but of positive duty that the Hindus should relinquish submission to them. Such men cannot become prophets, neither can they direct us to the right path. Hazarat Mahomed Mustafa is the prophet of this age. Think minutely of his disposition and deeds, and those of his deputies, and compare them with those of their leaders and then say impartially who are the fittest persons to give us the true knowledge of God. I have touched all these points for their good. May God direct them unto the right path!

is the twenty-second incarnation. Maha Bharata, Adi Parva, Part III says at the end that Vyasji prayed to Mahadeva for a hundred years in the hope of obtaining a son. At last he desired to perform a sacrifice with the Peepal wood. In the mean time there appeared a beautiful damsel, by name Karnaji. His passion moved on seeing her. When she saw that he was courting her, she adorned herself, stood before him and secured his attention. The god of love influenced him so much that he had no control over his passion and passed his semen.

PART V.

A description of Universal deluge.

We believe that a day will come when the phenomena of the whole universe will come to nought* Everything that we see will be destroyed. Nothing will be saved. Then God will revive all the dead. The good and evil deeds of each and all will be examined, and perfect justice will be administered to them. The oppressor will be made to pay damages to the oppressed. After the pronouncement of judgment the good men, who must have obeyed the prophet, kept clear of evil actions, or repented for sins before death, will go to heaven. They will never come out of it again. They will know no death. The wicked men who must have disobeyed the prophet will be doomed to hell for ever. They will never come out of it again. Their sufferings will admit of no mitigation. Those, who must have obeyed the prophet but done evil actions and died without remorse for their sins, will suffer punishment in hell for a period proportionate to the degree of their guilt and then they will be transported to heaven. There will be some whom God will not punish but pardon. But those who must have encroached upon the rights and privileges of others by way of theft, robbery, scuffle, hard words, censure, insult, bribery and such other practices, will not receive pardon without atonement for their sins. On that day the good men will recommend sinful Mahomedans, and God will comply with their request. God will, moreover, pardon any man for his sins if he pleases except for unbelief.

In heaven§ there are many things conducive to ease. There are excellent eatables and drinkables. There is a good supply of costly clothes and tidy houses. Friends, relations, and spouses who are faithful will meet one another there, and lead eternal life in such happiness. In hell there is nothing but pain and suffering, for instance, fire, snakes, scorpions, hot-melted copper, thorns, bad smell, fetters, rioting, oppression of the angels, and such other things. Other

are convinced from long observation and the use of scientific apparatus that the sun loses its lustre every day, and the time will come when there will be total darkness. But an illiterate like Mahomed observed this fact 1800 years ago and spoke of it in the Koran (vide chapter Lakvir, Verse 1). This is a miracle of him.

§The author of the *Mahomedi-dinno-khulaso*, (explanation of the Mahomedan religion) and other missionaries censure the Koran for speaking of the eating and drinking of the inhabitants of heaven, and for its containing damsels, and canals of milk, honey and other palatable things. They say that there can be no eating and drinking in heaven. The answer to this is already given at page 55. Still it is repeated here. I ask them what evidence they have got against the existence of these things in heaven. If the writings of the Bible are their evidence, I have two answers to give to them (1) What is said in the Bible is not applicable to Mahomedans. Because Shrivak whose religion strictly prohibits the taking of any life, will on the same ground say that the Bible is false, because it permits rather orders capital punishment. What reply will they give to them? Again the Bible has undergone changes. I have shown this before 33, 34, 35.

*At present some European servants.

larger works on the subjects give an

The Christians themselves admit this. Besides, several whole books have disappeared from the Bible. Read Exodus XXIV. 7; Numbers XXI. 14; II. Samuel XI. 18. Joshua I. 13; II. Chronicles XX 34; XIII. 15. IX 29; I. Kings XI. 41; II. Chronicles XXVI. 22; XXXII. 32; I. Chronicles XXIX. 29 and 30; I Kings IV. 32 and 33; II. Chronicles XXXV. 25. When so many holy books have been expunged from the Bible, and when thousands of its sentences have been interpolated, is it strange that the words expressing eating and drinking in heaven have been left out in order to escape the queries of the Greek philosophers, and to keep pace with their religious thought? The terms denoting eating and drinking in heaven are through oversight allowed to remain in the Urdu edition of the New Testament printed in London in 1860. But they are omitted in the second edition of the book. (2) If the common sense of ■■■ is their evidence in proof of the impossibility of eating and drinking in heaven, show me your reasoning and I shall refute it. Again it can be proved by argument that Jesus is not God. Why do they not accept this position? Now let us examine the Bible. In Matthew XXVI. 29 Jesus himself speaks of the drinking of the juice of the vine in heaven. If there were nothing to drink in heaven how could he have desired to do so there? Again read Exodus III 8 which states "I ■■■ come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and ■■■ large, unto ■■■ land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." About the same place Numbers XIV. 23 says, "surely they shall not see the land which I swear unto their fathers." Psalms XCV. 11, "Unto whom I swear in my wrath that they should not enter into my rest." Hebrews IV. 8, "For if Jesus had given them rest then would he not afterwards have spoken of another day." It clearly appears from this that the place of rest in Canaan promised to the sons of Israel was a Canaan

exhaustive account of the following:—

caped in Canaan the hardships they had suffered in Egypt, they were promised a place in heaven where there would be none of the worldly evils to be afraid of. A similar promise is held out to the Christians. Hebrews IV; "2 For unto us was the Gospel preached as well as unto them. 11 Let us labour therefore to enter into that rest." The missionaries will do well to remember that milk and honey are abundant not in Canaan but in heaven. Now I point out another mistake of theirs. Matthew XXII 30 says "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." The meaning of this is that in heaven no sin is committed such that one has to divorce his wife, and marry again, or be given in marriage. The missionaries should remember that in heaven there is no need of our marrying. Our wives here will be our wives there too, and we shall obtain damsels according to our merits. Marriage can be dispensed with. Therefore this verse offers no opposition. Still it does not appear from this verse whether eating and drinking are among the functions performed in heaven. Why do they then deny them? If you say, "because there we shall be as the angels of God," it is not enough because according to the very Bible angels do eat—Vide Genesis XVIII. 19. How can they understand the verse in that light? There can be only one interpretation put upon the words, namely, that we shall be as much devoid of passion, wrath and clothes as the angels of God. I am anxious to hear what answer the author of *Mahomedi-dinano-khulaso* gives to this. Remember that according to the Koran not only shall we obtain happiness of the body, but we shall be face to face with God as well—Vide Chapter Gaseya 88,8; Kyamat 23, Bakr 2, 174. We shall obtain his favour and good wishes, which are more valuable than bodily pleasures. Chapter Toba 9, 72; Aleimaran 3, 14. There is one species of happiness to be enjoyed by the soul, which is neither seen nor heard by any

the mercy of God,† the day of Judgment,§ heaven, hell, happiness, misery and God's displeasure.

According to the Hindu religion when ■ sinful ■ dies, the messengers of Jamraj, otherwise called Yamaraj convey his soul to their master who scrutinizes the account of his actions. If he deserves punishment, he is sent

† Rev. Phonder and his disciples say that the Koran has seven names for hell and that they are borrowed by Mahomed from Zoroastrianism. I am surprised to find that they know so little of the Bible, which they probably never open, at least when they are in receipt of their pay from the Mission and are called Doctors of Divinity. These seven names are mentioned in their own Bible. How can they be considered a blot? Read Abdum Ayub 26:6 Shaul Ayub 17;13 Shahat 14; Siah Ayub 24; 19 Bir Jahannab and Doma.

§ Some followers of Dayanand say that the Mahomedans are wrong in believing that the case of every man is postponed after death upto the day of resurrection when all will be tried and dealt with according to their deeds. Because it is against all principles of justice to leave one in suspense about one's fate for any length of time. According to the theory of ■ future life reward or punishment must be received immediately after death. It is against their sense of justice to defer any dead man's trial up to the last day, is it not equally unjust, as they have it, to postpone it upto death even? Does not true justice require that rewards and punishments should be dealt out the moment they become due? The old adage is 'to give with one hand and to receive with the other' there and then. Why should not a man be rewarded the moment he does something meritorious? Why is not another punished immediately after his commission of ■ crime? Why is justice delayed upto their death? The two ■ are exactly similar. If it is wrong to delay justice upto the day of resurrection, it is equally so to postpone it up to death. If it is right to do the one it is not the less ■ to do the other.

back to live another life befitting his actions.¶ In that life he suffers punish-

¶ Many people in the world believe in ■ future life. I devoted the whole of the third Chapter of my Touchstone of Philosophers to the refutation of this theory a perusal of which will convince the reader of the falsity of ■ future life. Here I quote some examples from their religious works, which will prove that the belief in ■ future life is founded ■ supposition. Read Khatoli Upnishad, Atharvaved, which says that Najagata told the messenger of death that there existed ■ variety of opinions about the fate of the dead. Some say that the soul is no entity. All that existed was the body. When that is destroyed nothing remains. The soul is a function, and like other functions it is destroyed with life. Some say that the soul is different from the intellect, body, senses and the heart. Its fate depends upon one's deeds before death. He then asked him which was the true opinion. The messenger replied that even Brahma, Vishnu and Mahesha did not know its true nature. Although they ■ placed so high and are gifted with such extraordinary intellectual powers, they are not free from the various guesses and superstitions. Najagata then asked him to give his own opinion on the point, since none else knew what it was. He replied that Najagata might beg anything else from him, but that he should not ■ ask him what became of ■ man after death, adding that it was difficult to be told and grasped and that he would have related the account if any one had risen after death. He could not say anything about what he did not know at all. It is then proved that no one is convinced of ■ second life. If it is a matter of fact, there is ■ wonder that a man may marry in ■ second life his own mother, sister or daughter in ■ previous one. Again remember that among the Hindus the Brahmin is engaged to invoke the spirit of a dead ■ after six months or ■ year and to offer libations to it for its absolution. ■ Brahmin is gorged with eating and drinking to satisfy the dead man and thus his liberation is obtained. Why is this trouble taken, if the soul is disposed of on

ment] for his misdeeds in the previous life. Then coming out of that body his soul enters another. In this way he goes through ■ thousand births, varying

its own merits immediately after death by the god of death? He is long before that given ■ new lease of life according to his deeds. I borrow some verses from the *Krishna Gita*, which also will show that the requital of good and bad actions does not depend upon ■ second life. Verse 361—I am the master of all. The ignorant worship some one else, and hence they do not rise in life. Verse 363—those who worship the Gods and manes will associate with them, and those who adore Satan will have his company. But those who always pray to God will be absorbed in Him. Verse 365—those who devote themselves to prayers become one with God. Verse 366—those who do good without expectation of reward are merged in God. Verse 367—those who love me are united with me. Verse 368—In spite of all the wicked actions of ■ man, if he is not a slanderer, he is a good man. I quote below some more verses to prove that the soul is not without beginning, but comes into existence at particular times. Asarap Upnishad Yajurveda says that the soul and illusion were produced by it. The first Upnishad of the Rigveda says that in the beginning there was but one soul and nothing else. Taittiriya Upnishad Yajurveda states that some ignorant folk consider the sun to be Brahma, from which it appears that first of all there lived only Brahma. At that time there was no idea of the east and west, of height or depth. There was no one to see and nothing to be seen. There was no limit, neither any thing having boundary. In short whatever existed ■ Brahma. He was not seen, because he was nothing but empty space. Similarly, on the day of universal annihilation Brahma will remain unaffected. When he is alone, he does not feel gloomy. And the empty space which is full of knowledge, generated the soul. This verse proves that the soul did not exist before it ■ created. If so, what actions did it do to be put into a a male ■ female body? Is the goodness or otherwise of ■ actions

with his merits.* This happens to such an extent that he is ■ fly, a wolf, a bear, a dog &c; &c. at different times. Nay, sometimes he is turned into a tree.

Some Hindus say that he is even transformed into ■ stone, and after many births, and suffering full punishment for his deeds his soul becomes purified, and obtains absolution, and afterwards becomes one with God. Occasionally by reason of his sins he goes to hell and getting out of it after some time assumes ■ life. It is said in *Karma Vipak* that if a Mlechchha† does good actions in his life, he becomes a Sudra after death. If a Sudra has moved within the four corners of the sphere prescribed for him and done good actions, he becomes a Vaishya after death. A Vaishya and a Kshatriya become ■ Kshatriya and ■ Brahmin respectively under similar circumstances. And ■ Brahmin in his turn achieves absolution. Again they say

the standard by which this is determined? This is what they believe about the condition of things at the commencement.

* *Skanda Puran*, verse 75 states that no man is free from eighty-four hundred thousand births. Sometimes he is born ■ worm, sometimes a pig, and sometimes even ■ vegetable. But he is exempted from being born so many times by simply worshipping the Linga of Mahadeva only once. Verse 31 says that paying a visit to Bhairavanath once only procures forgiveness of sins committed in eight thousand births. But some Hindus of the present day and theosophists do not believe in these births. They believe that ■ man becomes a man in ■ second life too. It appears from the *Jaratostanama* of Dasatir that Vyasji learnt the theory of a second life from Zoroaster in the city of Bulkha.†

† The Hindus designate as Mlechchhas

that when a good man dies he goes to the region of that god whom he worshipped when alive. If a man goes to heaven, he lives there for a particular period and then has to take birth again. According to them if a man commits a sin in heaven he is punished.

It is said in the *Adi Parva* of the *Maha Bharat* that while in heaven king Jajati happened to say that he knew of no one who could equal him. For this arrogant speech he was turned out of heaven by Indra. When he felt sufficient compunction for his sin he was admitted again into heaven.

Again the same book informs us that a well-behaved king entered heaven. Once the Ganges went to Brahma. That king was present there. The wind blew up Ganga's clothes, and the king's eyes fell on her thigh, and he grew passionate. He was expelled from heaven for his sin §

all those who do not come under any of the four heads—Brahmins, Kshatriyas, Vaishyas and Sudras.

§ The Mahomedans believe that if a man enters heaven after settling his account with God, or obtaining his forgiveness, he will not have to come out of it again. Hazrat Adam came out into this world out of heaven, because he was created to become a Khalifa in the world. After his creation he was kept in heaven not for any good deeds of his but with another object. From heaven he was sent into the world. After the settlement of accounts men will live in heaven for ever. They are not liable to any suffering there. The Aryasamagists and the theosophists do not believe in this. Let us examine what our common sense and the Vedas say in regard to this permanent dwelling in heaven. *Taittiriya Upanishad*, *Yajurveda* says that the way to heaven is this that when the soul is severed from the body, it makes a hole in the earth and through

There is a tradition among them that sometimes parents and grand parents have to suffer the pangs of hell for the sins of their children and grand children. For instance we read in the *Adi Parva* of the *Maha Bharat* that one great Brahmachari (a bachelor scholar) who was not yet betrothed chanced to arrive at a place where his forefathers were hung in a well. He asked them who they were. They replied that they were great devotees and sacrificers but were condemned to hell because their descendant would not pledge himself to marry. Then the Brahmachari married the sister of Vasuki snake §

it, it passes and enters the world presided over by Brahma, where it lives with him. When Brahma attains absolution, the soul is also liberated. In that world all the secrets are revealed to the soul, which is thus emancipated and absolved. The Mahomedans believe that there are grades in heaven, and a soul enters the grade it may have earned by its deeds. On this the Hindus remark that the inequality involved in such grades would engender anger, enmity and deceit. Such a state of affairs does not come up to our idea of heaven and therefore it is not true that there are grades there. My reply to this is that in this world there are thousands of men who are better off than ourselves and still we do not envy them. It follows then that inequality of position is not the source of jealousy, enmity and deceit. Otherwise all men would envy and deceive one another. The true source of this is the ignorance of the person who betrays such feelings. Let us examine the Vedas. *Chhandogya Upanishad*, *Samaveda* states that the reservoir of Kosar is in the third heaven. *Manduk Upanishad*, *Atharvaveda* talks of the seventh heaven. How are these possible if there are not grades in heaven?

§ It is clearly said in various places of the Koran that no one will suffer for the sins of another, and that there

Divergency in the Shastras of the Hindus with respect to the end of the world.

Their logicians say that the world has no beginning, but will come to an end. There are two ways of its annihilation. One is its release at the hands of Brahma—universal destruction without reference to the merit or demerit of religion and sacrilege. This state of nothingness will last as long as creation lasted. At length one of the created will become Brahma and create the world anew exactly after the fashion of the former one. This annihilation is known by Khanda Pralaya. This happens often times. The other method is that every creature will obtain absolution. This destruction will be universal. Nothing will escape it, not even Brahma, action, religion, irreligion and feeling. Of the four elements first the earth, then fire, afterwards wind and lastly water will sink. This is called Maha Pralaya, and it comes about once only.

The Vedanties proclaim that the universe is destroyed thrice. *First*, at

will be no oppression, on the contrary, in the Bible it is said in many places that the sins of one person are visited upon others. Read Ezekiel IV. 1 and 6; Exodus XXXIV. 7. There are some proofs to show that the Hindu religion also holds that the iniquity of one man is visited upon another. Paurus Upanishad Atharvaveda states that the descendants, upto the seventy-second generation, of the liar, and of those who exhort or advise him to tell a lie have hell in store for them. The Moxa Dharma Part of the *Mahabharata* states that Indra killed two Brahmins. His sin was visited by Brahma upon water, earth, fire and trees. *Skandha Puran* Kashi Khanda, Stanza. 48 says that the queens of Krishna grew passionate upon seeing his beautiful son. Whereupon Krishna cursed him that he would be afflicted with white leprosy,

the end of each day of Brahma, most of the created was brought to ruin. This ruin lasts during the whole succeeding night of Brahma. On his next day the universe is created anew. This sort of destruction takes place very often. It is called Deya Nandana. *Secondly*, ignorance overtakes the created. Ignorance only is saved from this kind of annihilation which happens only once. It is called Parâkrit. *Thirdly*, ignorance also yields to this destruction and knowledge makes its appearance. This is called Atina Taga. This also takes place once. The elements will cease to exist in this way. The earth will be merged in water. Water will be swallowed up by fire. Fire will be extinguished by the atmosphere, which will disappear in space. Space will be destroyed by illusion.

The Sankhya Shastra says that at the time of the annihilation of the universe the five elements will merge into the five Tanmatras†—the sky into sound, wind into touch, fire into light, water into juice, and the earth into smell. The five Tanmatras will in their turn immerse into Ahankar, and Ahankar itself in Prakriti.

The commentary on the meanings of these words is connected with the science of philosophy and it is difficult for an ordinary man to understand their true import. So they are not dilated upon. They are simply named. Some account of them will be found in the seventh part.

What I want to impress on the reader's mind is that they say all these religious books are worthy of belief. But they contradict one another in their account of the Judgment day. It

† The five Tanmatras are: (1) sound, (2) touch, (3) colour, (4) taste, and (5) smell.

is foolish, in face of these contradictions, to say that all of them are true.

Skanda Puran, stanza 58 says that the cause and the effect which have come into existence are distinct. They were produced spontaneously. Stanza 10 says that it is fire which creates, sustains and destroys. Asarap Upanishad, Atharva Veda says that the real creator is in the body and begets children. This shows that the soul is the creator. Kevala Upanishad, Atharva Veda says that all the elements are produced from the three qualities:—Satva, Rajas and Tamas. Taitireya Upanishad, Yajur Veda says that life is nothing but the heart of the body. Its function is to digest food. God is not different from it. The same Upanishad states that Brahma (God) who is eternal, has no body. He is simply heat which is found in the body. It is said in Chhandogya Upanishad, Samaveda that empty space is God. Narasing Antarjami Upanishad Atharvaveda states that the soul is Narasing and the whole Universe is contained in his stomach. Mahanarayan Upanishad. Yajurveda says that the sun is the creator of all the gods. Just consider how many discrepancies there are in the Vedas? How can all these statements be true? Let us now turn to the differences in the Bible. John V. 22 says "The Father committed all Judgment unto the son." But I Corinthians VI. 2 has "The Saints shall judge the world." Matthew I. 21 states "and she shall bring forth a son, and thou shall call his name Jesus for he shall save his people from their sins." But Job XXV 4 has "How can he be clean that is born of a woman?" If he himself is not clean, how can he make others? Galatians III 13 says "Christ has redeemed us from the curse of the law, by taking the curse upon himself. But I Corinthians XII 3 has "I give you to understand that no man speaking by the spirit of God calleth Jesus accursed." Mark XII 29 states "Hear, O Israel; The Lord our God is one Lord." But Matthew XXVIII 29 has "baptize them in the name of the

Because, for instance, one man says today is Monday. Another says it is Thursday. A third says it is Friday. It is absurd to think that all the three are right. Then I ask the Hindus which of the three shastras that disagree on the point of the Judgment day should be recognized as true.

Here perhaps a Hindu would retaliate that some laws of the Mahomedans do not tally with one another. My reply to them is that the divergency which we are cognisant of exists in the branches and not in the tenets which constitute the stem and main support of our religion. With their religion the case is different. The divergency is found in the original trunk, for instance, the judgment day just adverted to, and the knowledge of God treated of under the first part of this chapter. The other points of difference will be dwelt upon in the seventh part of this chapter. The discrepancy between the Vedas and the Shastras with regard to the creation of the universe will be better learnt from their own religious books.

The chief principles of our religion are five—(1) God only deserves worship. He is the creator and Lord, self-existent, possessed of good qualities, free from vices and stains, the only one, having no partner, almighty and independent. (2) All the prophets are true. (3) The books sent by God to the prophets are worthy of belief. (4) unswerving and implicit trust that on the Judgment day our actions will be inquired into and settled. (5) Angels are true. No body of Mahomedans from the East to the West objects to any of the five principles of our religion. The discrepancies in the branches do

Father, and of the son, and of the Holy Ghost. Vide John, V 7.

not ~~mark~~ the religion. Because the disciples were liable to ~~err~~. They may have committed a mistake in describing a thing. If a person has misunderstood a verse or a passage no blame attaches to the latter. A religion must be set down as false only if contradictions ~~are~~ found in the primary principles.

Five principal duties are enjoined by the Mahomedan religion—(1) Belief in the holy words—there is but one God and Mahomed is his prophet—with all our heart and soul. [2] Offering prayers five times a day.* [3] Paying the duty imposed upon various articles [4] Observing of Ramjan fasts. And [5] Going on a pilgrimage to Caaba, the holy house if our means allow it.

Some Missionaries object to the saying of prayers and the observing of fasts as enjoined by Mahomedanism on the ground that they cannot be done in some regions. Every reader of geography knows that in some regions day and night are each of our six months' duration, and that in others night is of one or two minutes' duration. God knows every time and place. If the Koran had been the word of God, the rules contained in it would have been such as could be followed by the inhabitants of all regions. It appears from this that the Koran is not the word of God. This question is transcribed in Mahomedi-dinano-Khulaso at page 41. I reply this question from their own Bible, which they consider holy. Exodus XXI 2, and Deuteronomy XV 12 say that if you buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. In Exodus XXXV 2 and 3 it is said about Saturday "whosoever doeth work therein shall be put to death," and "Ye shall kindle no fire throughout your habitations upon the Sabbath day." Leviticus XV 19 says, "If a woman have an issue, and her issue in her flesh be blood, she shall be put apart

The whole Mahomedan population is unanimous in considering these five duties as compulsory. On the other hand the Karmakandavadins of the

days." Now consider when the Hebrew slave will be liberated according to this law in a place where day and night are each of our six months' duration. Six years of such a place are equal in duration to our two thousand years. Again Saturday there would be, like all other days in the week, of six months' length according to our calculation. During this period no work is to be done, and no fire to be kindled unless on pain of death. Besides, a woman in menstruation is to keep herself aloof there for seven days i. e. our six years and six months. But during such a long period she would again menstruate. She should sit apart again for the same period. This is the law that a woman should sit in a room from the first appearance of puberty upto death. There are many other such rules in the Bible. Then I put the same question to the missionaries. Presuming that God possessed the knowledge of all times and all places the Bible could not be His word, because it contains rules which cannot be followed uniformly all over the world. Thus it is proved that the Bible is not the word of God, neither is it holy. Otherwise it should not have contained such rules. I ask them to accept the same answer for the Koran, which they will give for the Bible. It is said at page 36 of the Mahomedi-dinano-Khulaso that on fast days the Mahomedans spit out Saliva, but they do not consider it objectionable to use abusive language, to talk of impure things, to tell falsehoods, &c. on these days. I do not know what the author means by this charge. If he thinks that these practices are sanctioned by the Koran, he is much mistaken. The Koran does not prohibit the swallowing of saliva, whereas it does prohibit the telling of lies. Tukhari sharif which is a hundred times superior to the Bible contains the orders of prince Mahomed as con-

Hindus consider the daily prayers [Sandhya] as compulsory, while the Jnanakandavadins do not admit it to be indispensable. They go as far as to compare prayers and deeds to the legerdemain of a juggler. @

If you say some Mahomedan der-
~~ives~~ also believe that they can be omitted with impunity, that prayers and fasts are only requisite in the

veyed by Abuhores. God does not set any value on the observing of fasts by any one who has not left off telling lies or doing evils. If, however, the author's meaning is that in these the Mahomedans act contrary to their religious tenets, he is right. But his remarks are not applicable to all Mahomedans. Besides, none can blame the religion itself for this.

@ Some Hindus reply that those who ~~are~~ absolution solely dependent upon the attainment of perfect knowledge recommend good deeds, for therein there is no scope for Ahankar (consciousness) in the form 'I did this or that'. Besides the followers of this principle would not expect the fruits of their deeds at the hands of God. Let us examine the religious works of the Hindus to see if this interpretation is suitable to what is said therein. Krishna Gita, chapter III has "I do not stand in need of performing actions which bear relation to the three worlds. The ignorant are not eligible to receive knowledge. It is then fitting that such a one should be engaged in actions so long as his ignorance lasts. He who is gifted with intelligence is

beginning and that they can be dropped when a man is raised to the position of a sage, my reply to you is that those who say this are not true Mahomedans. They are the scums of our society. They are heterodox Kafars, who are enemies of the prophet of God. They are Mahomedans only in name. In fine, no contrary things will be detected in the elements and principles of our religion.

capable of receiving knowledge. He is at liberty to do whatever he likes at mere will. Verse 218 God never enjoined the performance of ceremonies or prayers, or the imbibing of knowledge or the presentation of self. Every one accepted what he deemed to be the best. Nothing is sinful or meritorious by itself." Taitireya Upanishad Yajurveda says, "When you are in possession of perfect knowledge, it is useless for you to engage yourself in sacrifices, penances, ceremonials and prayers." Yoga Vashishtha, chapter III states that he who once grasps a true conception of Brahman leaves the trammals of ceremony, prayers and knowledge. It then follows that actions are of no avail. In christianity, actions, according to the belief of the missionaries, count for nothing. Galatians, III 23 states, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." If I were to speak after the fashion of the missionaries, I should say that Paul borrowed this account from the writings of the Hindus. He made useless the advice given in Matthew V 6, 7 and the commandment contained in verse 25.

PART VI.

An account of the Worshipful.

Maabud is he who can be prayed to and worshipped. What is Abadat? Respect of the first class. We must bend our soul writhing prostrate upon the floor, and consider ourselves the humblest by means of prostration and adoration. We must accept God our Master who supplies to us the necessities of life and beg of Him religious light and worldly things. We must vow to present offerings to Him and observe a vow in his name. In the way we should say all the prayers.

The worshipful of the Mahomedans is no other than God Himself. Those who believe any one else to be worthy of worship Kafars, so much so that, in spite of Hazrat Mahomed Mastufa's being the best of the created, and omniscient, if any one prayed to him he would be condemned Kafar. The holy words—there is but one God and Mahomed is his prophet—mean the thing. None but God deserves worship. Mahomed is His Rasul or Messiah.

The worshipful of the Hindus are innumerable. They have idols of them all, which they worship. The prayer is divided into sixteen parts or stages [1] Invocation of God by chanting a hymn. [2] The placing of a brass throne as a seat for the idol. [3] Bathing or washing it. [4] Besmearing it with Sandal [5] Putting rice on it. 6 Placing flowers on it. 7 Offering a dish. Sipping of water from the palm of the hand. 9 Chewing of betel leaves and nuts. 10 Putting on clothes, and 11 Ornaments. 12 Burning incense. 13 Lighting a lamp. 14 Blowing a conch

and ringing a bell. 15 Offering prayers and praises. 16 Circumambulation.

There are some more forms of prayers. For example, prostration at full length and then begging for religious light and worldly things, incantation for the purpose of sending away the Gods.

Worship of what is not God Himself, begging of it (an idol made by themselves) useful things--worship of an inanimate thing by an animate being, of an impotent thing by a powerful being--just consider all this.

He who begs necessities of a stone, Must have his senses struck by a stone

If a Hindu will say that all this is past with their ancestors, whom the idols represent, my reply to him is that he only is deserving of worship, who has created every thing, on whom all things depend, of whom all things beg some boon, who satisfies the demand of all, knows and sees everything at all times, hears the complaints of all at any time and is omnipotent.

Names of some of their gods whom they adore.

1 Vishnu, who is referred to in the first part. They worship him in the form of a Saligram by putting Tulsi leaves on it. Krishna or Kanaiya. 3 Ramchandra, son of Dasaratha. 4 Sita, Ram's wife. 5 Laxman, Ram's brother. There are idols of them which they worship. They sing, dance and beat tomtoms before them. Remember that music, vocal and instrumental, is a mere show that pleases the sense.

They have raised it to prayer. 6 Ganesha, who is spoken of in the first part. In appearance he has the body of a man and the head of an elephant. A betel-nut is worshipped in his name. He is worshipped at the commencement of the worship of any other God. 7 The Goddess Maha Kali. She is worshipped according to the prescribed form at the places of her appearance volcanoes, rocks, Annapurni, Astabhoji, Anikar, Bhadrakali, [Goddesses Mansa and Nena], Chamunda, and others. The worshippers of volcanoes consider them the best places. For instance it is said somewhere

कासीवास जुगसे जुगमे कंटनाक्ष "दकंत
जकाट युयज गाला" भाषमदर्शनात् ॥

Meaning.—In Benares there have been eight generations and one at Parthodak. Their accumulated merit amounts to a ■■■■■. The flames of volcanoes are looked upon by them as miracles. Do they not know that various things such as water, gold, silver, iron, salt, &c., are found at different places under the surface of the earth? What wonder, then, is there if fire comes out at such places? Some mountains have volcanic eruptions, emitting fire. The most famous of them is the one where there is the tomb of the emperor Kaikhushru. There is a long line of fire there. Besides this there are many other wonderful things in nature. God has not enjoined their worship. Some matches kindle only when they are struck against hard things. Some English-made guns make ■ report without fire by means of cartridges. A flint also strikes fire. In Arabia a newly cut stick emits fire. At night sparks fly off from the chewing of Misri (a black powder), from dressing the full-grown beard of a man with ■ comb, from striking dust out of a blanket, and from moving our hand on the back of a


■■■ or an ox. The Hindus must consistently worship them all.

The keepers of volcanoes practise ■ fraud. From eight in the morning till evening the doors are shut against visitors under the pretext that dishes are offered to the goddess during this time. Twelve trusty waiters are employed for the purpose. Entrance is denied to all except these. One of them attends by turn in company of a devotee and the door is closed after them. This secrecy raises ■ suspicion that they may be supplying fuel to the fire which might last for three hours. At the time of fairs when people remain there for ■ number of days and nights, they might be making sufficient provision. I have heard that the flame is kept burning by the incense. This much I have ■■■ myself that when the flame goes out it is lighted again by a lamp.

* Some say that the flame ■■■ out of water. But that is all bash. The truth is that there is a reservoir. It is called the altar of sacrifice, in a ■■■ of which water comes out of a stone on ■ level with the ground. Heaven knows whether this water rises from the same place or is brought from ■ distance. At any rate the supply of water is very limited. The whole quantity coming out during twenty-four hours ■■■ be contained in ■ cup. And a little higher up there is room for the flame to burst forth. Near the water the flame is dormant. When any one wishes to perform ■ sacrifice there, he first dries up the place with a piece of cloth and then ignites the gas with ■ lamp. And afterwards to keep the fire burning in flames maunds of clarified butter, sesamum, barley, almonds, and cocoanuts ■■■ supplied. It is ■ sacrifice indeed in which precious things are consumed ■ an offering to

the gods. The flame is increased by them and the water that comes out all the while is evaporated. How can it continue its existence in the midst of so much fire?

When I was a boy I went there one night to make a sacrifice. I saw this state of things with my own eyes. It is twenty years since this occurred. I went there many times after this but paid no attention to it. God knows whether the water proceeds to this day or not. My advice is that even if such a curiosity is observed at a place, it should not be converted into a place of worship. Pray to Him who created all these things.

This is also one of the modes of worshipping a goddess. A figure as shown in the representation () is formed on a pane of glass and is worshipped according to custom.

Another method is to worship a virgin-to feed her. A third is to worship the portrait of a woman according to custom. Some thrust their organ into it and enter upon contemplation. @ But they

@Some Hindus reply to the questions that naturally arise in connection with this worship that the learned should in their discussions quote authorities from religious books and not point to the actions of the ignorant. For instance, the Aryasamajists say that their religion sanctions worship of God and of none else. My reply to them is that if they admit that the ignorant only worship any one other than God, it remains to be settled whether the religious works prescribe worship of any one else but God. For this purpose we must once more refer to the religious treatises of the Hindus. The *Brihadaranyaka Upanishad*, Yajurveda says that there are seven guardians of the soul—day, clouds, the sun, fire, Indra, earth and heaven. According to the language of the Vedas they are gods. Therefore we should worship them.

do not eject their semen into it. This is

Asarup Upanishad, Rigveda asks us to worship the soul. *Jagpal Upanishad*, Atharvaveda enjoins the worship of fire and water. *Chhandogya Upanishad*, Samaveda asks us to consider the sun as God, and to attach ourselves to it accordingly. *Taitireya Upanishad*, Yajurveda advises us to be so inclined to the sun as to receive its lustre into our eyes. A prayer to the sun to open our intellect and to give light to our eyes, is suggested therein. *Mukhtasar Tarikhe Hind* says at page 64 that there are 10580 verses in the Rigveda. All of them have reference to the gods. The same book says at page 159 that there are 1,500,000 lines in the Puranas. But they simply open our eyes to the worship of Vishnu and Mahadeva. *Maha Bharata*, Vana Parva says that when Arjuna was in a good mood he made an image of Mahadeva of earth, put flowers on it, lay prostrate before it on the ground and sought its help. When he rose up he saw all the flowers on the head of a forester, and he knew therefrom that he was Mahadeva. Mahadeva also made himself manifest. *Skanda Puran* canto 75 says that if any one kills a Brahmin, or commits adultery with a Brahmin woman or with the wife of his preceptor or with a virgin, or has committed such other great sins, these sins are forgiven if he once worships the Linga of Mahadeva. *Krishna Gita* verse 163 says that those who worship gods will be allowed to live in their company. And this much the Hindus do believe that the gods will ascend to higher regions. Then the words of Krishna rightly interpreted mean that the worshippers of gods also will follow them there. *Bhagwat*, Chapter X., canto 25 says that Krishna ordered Nandaji to leave off the worship of Indra and commence that of forests and mountains instead, because he himself lived in the latter. There are hundreds of such other instances. It is thus proved that the Vedas and the Puranas sanction worship of other things besides God. And this course was adopted by the ancestors of the Hindus. It must have been clear to the reader that it is a lame defence advanced by the Hindus to say that they worship idols, fire &c. as the Kibla of the

called worship of the female organ. The followers of this worship are known as Vama Margis. Vama is another name of Mahadeva. They worship Mahadeva and a goddess, and keep their religion secret from other Hindus. They consider it a great merit to eat flesh and drink wine. Their belief is that absolution is obtained by seeing ■ thousand volvas. §

Mahomedans. Because with the Mahomedans it is God that is worshipped, and the Kibla only points to the direction towards which the face should be turned at the time of prayer. The Kibla is not worshipped. Nothing is sought from it. If it is worshipped it ceases to be Kibla. Whereas in their Gayetri it is the sun that is worshipped. Again some Hindus of reformed views say that they revere these things and not worship them, and that it is therefore ■ mistake to take the word Puja as meaning worship. My reply to them is that no dictionary gives ~~re-~~ as a meaning of the word Puja. If the word is used in this latter sense the speaker must be an illiterate man or the context in which the word might have been used, must have given it that sense. But the word Puja as used in the Upanishads of the Vedas, and the Puranas cannot have any other ■ put upon it except that of worship. Because there, the method of worship with close attention, is pointed out. Moreover, if we take the word Puja to mean reverence, do the male and female organs, rogues and adulterers deserve reverence?

§In Bombay there was formed a society called Rasamandali, the members of which took with them to their meetings their mothers, sisters and wives. All light was removed from the room. Then in the darkness they committed adultery with any woman they could lay their hands on. The followers of Vallabhacharya would witness the secret parts when the head of their religion ■ dallying with ■ woman. Full information on this point can be obtained from the Maharaja Liable Case by Karson-das Mulji.

Another way is light, i.e., the worship of the goddess in the form of ■ lamp kept burning with ■ supply of clarified butter (8) Mahalaxmi—she is worshiped in the form of gold, silver and wealth in general (9) Saraswati or the goddess of learning made manifest in the form of ■ canal, (10) The river Ganges§ which has the head of Mahadeva, according to them, for its source. It's water is very pure. (11) On the tenth day of the bright half of Aswin the goddess Aparajita is worshipped in the form of ten lumps of cow-dung. They say it was the day on which Ramachandra worshipped the goddess and conquered Ceylon. On that day the Hindus worship various other things such as swords, daggers, shields, elephants

§They worship the river Tapti also. One day a Brahman told me that the Tapti was superior to the Narmada. Because when the ■ declared his intention of marrying, each of these expressed ■ desire to marry him. The ■ was in a dilemma, ■ his marrying one of these would displease the other. He therefore told them that he would marry her who came first to him. Upon this Narmada ran straight swiftly to the sea. The Tapti took ■ zigzag course, and was on that account late in meeting the sea. The sea asked her, if she desired to marry him, why she had come late. In reply the Tapti informed him that she was ■ goddess, and as such she took compassion on the villages that came in her way, and took a zigzag way to save them from floods. The ■ was satisfied with her explanation and married her. The Brahmin was questioned if the ■ enjoyed the river. He asked in return if ■ did not notice it, adding that the flow of water from the ■ into the river twice ■ day was their cohabitation and that the foam was the semen. The hearers said that the ■ things were true of the Narmada, and asked if the sea committed adultery with that river. This silenced him.

horses, camels, books, pens, inkstands,* and beg something of them. They do not feel gratitude towards Him who gave them all these things. When Hazrat Rasulullah ~~was~~ about to ride ~~a~~ horse or ~~a~~ camel he would offer this prayer, "Praise be unto him, who hath subjected these unto our service! for we could not have mastered them *by our own power*: and unto our Lord shall we surely return"—Koran, chapter entitled, the ornaments of gold, verses 13 and 14. On the contrary, those simpletons worship the gifts instead of their donor. Suppose ~~an~~ old man gives food and clothing to ~~a~~ poor man. It becomes the poor man to thank the old man and not the food and clothing. But if he bows to the latter and beseeches them to help himself, he

Dayanand Saraswati says that the Mahomedans denounce the Hindus as idolators, while they themselves worship a place called Kibla, constructed mostly of stones. The Hindus will give the same answer which the Mahomedans themselves would give. Hence the Mahomedans are also idolators. This question is put very often by the Hindus. A reply to this question is given at full length in ~~a~~ book entitled *Kiblenuma* by Moulvi Kasim Saheb, which the reader will do well to read. The book deals with this question only and yet it is ~~a~~ quarter or a half ~~a~~ large again as this much part of the present book. Here I borrow some passages from it:— (1) The very words Murti Puja (worship of idols) and Istikabale Kibla (turning the face towards the Kibla) show that ~~the~~ has nothing in ~~common~~ with the other. The first word signifies that the idol is worshipped, whereas the second implies that the face ~~is~~ turned towards the Kibla. How did they come to confound the two? If the Mahomedans had claimed worship of the Kaaba, the insinuation would have been appropriate. (2) The Mahomedans have to turn their faces towards the Kibla. It is unnecessary not only to worship the Kibla but ~~also~~ to ~~face~~ facing it. It is only

will be considered ~~a~~ mad man. (12) Mahadeva—one form of his worship is to make ~~a~~ image of his organ and place it in a seat in the form of ~~a~~ volva and then pray to it. The Linga of Mahadeva has water or ~~a~~ mixture of milk and water poured on it for a considerable time. Men, women, boys, girls—old and young, mothers, daughters and daughters-in-law all pay a visit to the male and female organs. There are various reasons for the worship of the Linga. Some are mentioned in Part I, page 12.

incumbent to do ~~a~~ at the time of praying to God. In absence of this also, the Mahomedans worship God, but the Hindus meditate upon and worship idols. How can both these forms be the same? (3) It is not incumbent on the Mahomedans to turn their faces towards the wall of the Kibla. If the wall of Kibla were to fall down, still they would say their prayers with thier faces turned in the direction of the Kibla. In the time of Abdulla-ibne-Juber it so happened that he had it leveled to the ground in order to raise a new wall of sufficient height. From the time of the demolition of the old wall to that of the completion of the new one the people said their prayers at appointed times. Had they been worshipping and praying to the wall itself there should have been no prayers during this interval. Or they would have gone over the prayers again after the re-erection of the wall. But such has not been the case. If you observe idol-worship, you will find that the prostration &c. ~~is~~ offered to ~~the~~ idol itself. For the very ~~reason~~ if an idol is removed from a temple, ~~the~~ of prayer also is transferred ~~to~~ long with it to the ~~new~~ place, and the old place is altogether deserted. At ~~a~~ distance of about 70 yards from the Kaba, there ~~is~~ situated the mountain of Abdul Koba. It is ~~a~~ ~~times~~ times the Kaba in height. How could the inhabitants of that mountain have ~~the~~ wall before them ~~at~~ the time of prayers! (4) The Kaba ~~is~~ called Bathan

It is said in the *Shiva Purana* that once Parvati, wife of Shiva, desired copulation. Mahadeva declined at first to comply with her wishes. When he did at last grant her request, he elongated his organ ■ much ■ to make Parvati uneasy. She complained of this before Vishnu, who cut off the organ of Mahadeva with a keen-edged wheel. Mahadeva got angry. Vishnu saved himself by flattery and entreaties. The worship of the Linga dates from that time.

There is ■ tradition that once some Brahmins made austere penance. To satisfy himself of their good faith Mahadeva went to their wives, became naked before them and showed his organ to them. By the curse of the Brahmins his organ dropped down. When he assumed his real form, the Brahmins flattered him much. He ■ pleased with them and ordered the worship of his Linga, which prevails from that day.

Other traditions vary on his point. May God spare every one from witnessing a rehearsal of such shameless legends. A blessing ■ the wisdom of their old men! They have found out ■ very good form of worship! Putting the male organ into the female one for the view of men and women! Even ■ innocent person will be reminded

tullah (the house of God) by the Mahomedans, and not God. Now consider that where a ■ goes to ■ house his object is to ■ ■ inmate of the house and the respect he pays is to him only. The same is true of the throne of God. But the Hindus do not look upon their idols as the house or throne of God, but consider them, Mahadeva, Shiva, Ganesh, &c. whom they believe to be worthy of adoration. So that in idol worship every thing is directed towards the idol itself. More on ■ subject will ■ further

of the world and its ways. It must be a specific for regenerating the power of the organ.

Once I had an interview with one Ramachandra, ■ Pandit on idol worship. I asked him the reason of it. He replied that to go to the origin or the bottom of the doctrine, they did not worship the idols but simply kept them in sight to help concentration of the mind. I rejoined that the figures of male and female organs were on the contrary calculated to distract our attention. The Pandit was thereby silenced.

13 The Cow.† According to them all the gods live together in the body of the cow. In her worship golden horns are put on her head and silver hoofs on her feet. A silver housing is put on her back. Brahmins are given money. All this is, they say, due to the dignity of the cow. Not only are her dung and urine considered holy but they are as such also used ■ purifiers. Panchagavya (her dung, urine, milk, curds and clarified butter) is considered

† Shiva Puran, Part II., chapter 8 contains the reason why the cow became ■ filth-eater. Brahma and Vishnu assumed respectively the form of an eagle and a sow and went in search of the Linga of Mahadeva. The Linga went to the worlds presided over by the Sun and by Indra and the fourteen nether regions. Everywhere the Linga was worshipped by the inhabitants. Brahma and Vishnu followed it wherever it went, but they could not touch it. The Ketaki flower and the wish-fulfilling ■ promised Brahma that they would give evidence that he did touch the Linga. Vishnu confessed his inability but Brahma claimed the merit of having touched the Linga and produced his witnesses who corroborated his statement. Upon this Mahadeva got angry and cursed the flower and the cow, the ■ that it would eat filth with the same mouth and the other that it would never be ■ in his prayer.

the best purifier. The best of their pious men take this Panchagavya daily.

If a Brahmin happens to take his meal without having the sacred thread on his body, the remedy consists in reciting the Gayetri hymn and taking nothing but the urine of the cow for a whole day. If a Brahmin happens to drink water out of the pond used by the out-castes [Chandals] or bathe therein, he is purified by eating the dung and drinking the urine of a cow. If a Hindu eats out of the dish of one of a different caste by mistake, he has to observe fast for several days and take the Panchagavya. His son is thus atoned for. The falling of the dust from the legs of a cow on their body is considered very holy. It is called Gauhari. It is not considered proper to eat and drink in the house of a Mlechchha but they can do so in that part of his house which is used as a stable for his cow. It is said

नीलपदे जके तके गोसाका म्लेच्छ मंदिरे

Meaning: clothes of blue colour should not be used except they be silken ones; water of the house of a different caste should not be taken except it be contained in whey; meals should not be taken in the house of a Mlechchha except in his cow-stable. Praise be unto God, the mouth of man, the best creation of God, is looked upon as unholy by them while the dung and urine of the cow which is a lower animal are considered holy and great purifiers by them. The ridiculous part of it is that the cow which is thus raised so high in their estimation, and which they call Gaumata (cow-mother) is on her death handed over to the Dheds and Chamars (out-castes.) Her body is dragged through the Bazars. Well, sir, her funeral could not be more respectable!

The Dheds and Chamars eat her beef and the bones are left to the dogs. Shoes made of her hide are put on by the Hindus themselves. They thus spoil the remains of their mother-cow.

An episode: One day Ranjitsinha, chief of the Panjab, thus accosted Moulvi Mahomed Saheb, "Moulviji, your and my ancestors were all very clever and pious men. Where consists the superiority of one religion over the other?" The Moulvi replied that he was by his question placed on the horns of a dilemma. If he told the truth, he (Ranjitsing), who was their king, would get angry. If he told a falsehood, God who was the King of kings would be enraged. Ranjitsinha encouraged him to tell the truth without fear. The Moulvi then began, "In our religion certain things are prohibited as food because they are bad or impure, e. g., the flesh of a pig, or because they are superfine and respected, for instance' Now why is the flesh of a cow denied to you by your religion? If for the former reason, why do you worship and pray to her? If for the latter, why do you use her hide for your shoes?", The inhabitants of Lahore could not refute this argument.

14 & 15 The sun and the moon. After bath they sprinkle water towards them. Some have idols of them which they worship. Just think impartially of the favour of God who has made the sun and moon so luminous as to throw light throughout the whole universe of ours. God says of the sun "Have we not placed in the Heavens a burning lamp?"—Koran, chapter entitled, the News, verse 13. Again in verse 61 of the chapter entitled, Al Forkan it is said, "Blessed be he who

hath placed the twelve signs in the heavens, and hath placed therein a lamp by day, and the moon which shineth by night!" For such succour we should show our gratitude to God instead of worshipping the sun and moon themselves. For instance, if a person provides lamps on a road those who take advantage of the light should feel obliged to the benefactor and not salute or bow to the lamps themselves.

Besides the sun and the moon they worship other planets, for instance, 16 Mars, 17 Venus, 18 Jupiter, 19 Saturn, 20 Uranus and 21 Neptune. Their object in worshipping the stars of conjunction or influence is that they might be favourable to them, fulfil their desires and remove bad omens from their path. Do they not know that the stars have no such virtue of being propitious or otherwise? If they have the power to influence our actions, it is inherent like the virtues of a medicine. When the medicine is taken, if it pleases God, he makes its virtues manifest to the public. Then the credit of healing is due to God and not to the medicine. For instance, Kashni and Khurfa are appointed by God to produce a cold effect. They cannot change their nature of their own accord. If a man, then, entreats the medicine and wishes it to produce his desired effect, he must be a great fool. Similarly if God has endowed Jupiter and Saturn with the attribute of good and ill respectively, they dare not change their nature at the request of any one. The stars are subject to and at the disposal of God. The nature they are endued with e. g. the heat and light of the sun, and the coolness and light of the moon, is exhibited through the mediation of the angels. All the stars and angels

are subject to the laws of nature fixed by God. For example God commands,

"The sun, and the moon, and the stars are compelled to obey by his command."—Koran, chapter entitled, the Bee, verse 54. Again, "Praise be unto him, in whose hand is the Kingdom of all things, and unto whom ye shall return at the last day."—Koran, chapter Yasin, verse 83. To conclude, we can never reach the end of the description of the worshipful of the Hindus. They worship created things from the noblest to the basest; and look upon them as having power to do good and evil to them. Alas, they have forgotten the original Creator Himself and have begun the worship of His servants. It is well said by a poet

The fire of hell is ready for him who worships the Banda.

Here the Hindus put this question: 'Oh Mahomedans, all these questions directed against our religion can as well be raised against yours. Your religion also directs you to worship persons other than God, who are supposed to have power to do good or evil. We have seen many Mahomedans worshipping tombs and doing penance, presenting offerings to them and entreating them for gifts. Some kill animals in the name of Saiyad Mahomed. Some offer a maund and a quarter of minced flour. Some believe that the copper coin of Imam Jamin tied to the hand has a talismanic influence of preserving them. Some have accepted Hazrat Pir Dastagir as their Mabuda, and perform his Agiarmi to achieve their desired object. Some with their faces towards his tomb walk eleven steps hand-cuffed and say "O Shaikh Abdul Kadar, for God's sake give me something" or "Oh Shaikh Abdul Kadar, help us," or "O Moha-

iyadin, who besides you will take care of me?" or "Take care of me. Why do you delay?" Some say "Mohaiyada-din the first, Mohaiyada-din the last, Mohaiyada-din the manifested, Mohaiyada-din the hidden." Some stand manacled with lamps in hand kindled in the name of Pir Dastagir. Some raise a standard in his name and pray to it. Some make a Tajia of Imam Hussein and beseech it to give them good children. Some beg wealth and property of Moinuddin. Some vow to present offerings to saints in the hope of good and for the fear of evil they expect from them. For instance, the Khichadi (rice and pulse mixed together) of Baba Farid Shankorganja, the vow to Shah Abdul Hak, the earthen pot of Hazrat Ali, the breakfast of Hazrat Ababas, the three conch shells offered to Pir Nasir, the salt of Banoi and the covering of the tomb of Bandagi Saheb. Some worship the tomb of Hazrat Shah Kamish; some, that of Hazrat Buali Kalandar; some that of Hazrat Shaikh Maleri. They offer goats, &c. to them. Some keep a lamp burning in the name of Shah Aanayat Vali and promise him offerings. Some set apart a handful of grains in the name of some one or other. Some when they pronounce a blessing upon anyone add the name of others to [that of God. Some say, "May God and Panchatana (1 Mahomed, 2 Ali, 3 Fatema, 4 Hassan and 5 Hussein) make you happy." Some say, "may God and the saint remove your difficulties." Some say, "may God and Rasul pronounce free grace upon you." Some say, "may God and Gosul Ajam fulfil your desires." Some do not even take the name of God. Some simply say, "may Pir Saheb or Pir Jada Mahabab Pak make you happy," or "may Dada Pir make you happy,"

or "may God Pak holy father fulfil your desires." Some recite the names of old men as that of God, for instance, "Oh Ali," "Oh Hussein," "Oh Miran," or "Oh Bhikha." They believe that these people hear their complaints and take care of them. Some people contemplate upon the image of their Pir (saint) in the belief that Pir is acquainted with their condition. Some beg of the Pirs long life for their children. They add the names of the Pirs to those of their children hoping thereby that they will live a long life. Some name their sons Imam Bax, or Pir Bax, Ali Bux, or Hussein Bux, or Hasan Bax, or Abdul Nabi, or Abdul Rasul. Some grow a lock of hair on the heads of their children in the name of the Pir. Some put on fetters or a necklace in the name of some one, e. g. in Moharam some children put on red threads and green clothes. Some put on iron fetters in the name of Bava Farid. Some kill animals in the name of some one. Some take oaths in the name of some one. † Some worship the God of smallpox during

† Some Memons (a sect of Mahomedans) are in the habit of taking an oath in the name of God, whenever there is an occasion to do so, whether the circumstances justify them in doing so or not. But they would hesitate to take an oath in the name of the great Pir, and if they do so, it must be presumed that they are right. This is a great mistake on their part. We are not justified in taking an oath in the name of any one but God. Those whose account is given in this book further on say that Hazrat Pir has much lustre in him and that therefore we cannot take his name in vain. But they do not know that God possesses more illumination and power than Hazrat Pir. Again it is God who dispenses good and evil, and not Hazrat Pir. Then to take God's name in vain is to depreciate His value. This derogates much from one's faith.

the illness of their children. Some women keep sitting in the ~~name~~ of Mira Jenakha, ~~men~~ men and women consider the sounds of animals as ill omens. Some of your Mullans consult astrological works and tell a man that he has incurred the displeasure of Saiyad Sultan and so he is always in need of food. They then advise him to present some offerings to him. They tell some that Kali Pari or Lal Pari (black or red deity of the female sex) is angry with them and then make them worship that Pari. We have a Linga of Mahadeva, Saligram ect. of the other worshipful, while you raise a standard in the name of your Pir. The idols of our worshipful correspond to those of your tombs. For instance the Tajias and the raised seats in honour of the Pirs, among which that of Pirt Saheb at Ludiana is well-known. Hundreds of ~~men~~ pay them visits, pray to them and make illuminations. We burn lamps in the name of the goddess, while you do the same in the name of the principal Pir. We have a raised seat for Baldeo, you for your Imam. Our Thacordwars are like your Imamvadas. During the worship of Krishna we sing, play on instruments dance and sport, you do all this at the preparation of the seat of your Pir. An assembly of this sort is designated 'prayers' by the old men of your religion. They even wash their heads and feet there. Some Mahomedans invite or employ harlots to dance on the anniversary of tombs. Thus your remark that we call these Tamasas (shows) prayers, is with equal force turned against you.

†In Rander also we have a Chhallu of Shahamdar. It is said that this grave was built over a brick from his grave. May God save the Mahomedans from such actions.

"If your religion contains all these evils and looks upon persons other than God as dispensers of good and evil, how ~~can~~ you with justice question our practices?"

My answer to all this is, - The conversation between us relates to religion. The sources of our religion are the holy Koran and the Hadis. Those of yours are the Vedas. The objections we have raised on religious matters are approved of by your Vedas and other religious books. If what we have said is false, stop ~~and~~ and say that these things are not sanctioned by your religious books. Your retaliation has no scope. You have raised questions to your heart's content on points alleged to be connected with our religion. They are one and all simply practices obtaining among ignorant Mahomedans. None of the numerous questions is relevant to our religion. You will not find sanction for any one of them in our religious books. They are quite opposed to the spirit and letter of the Koran and the Hadis. They are denounced as Shirak and Bidayat by our religion.

"Shirak means belief in God's having partners. Bidayat means that which has never happened in the time of Mahomed nor in that of his disciples but which is still believed by the people to be ~~an~~ act of religion. According to our religion there is no crime which equals any of the two, Shirak and Bidayat. They are adopted by some ignorant Mahomedans after their coming in contact with the Hindus. But there is no faith in them. They ~~are~~ not countenanced by our religion, and ~~are~~ diametrically opposed to the commands of the prophet. Nothing is so well described in our religion as the crime of Shirak. God says, "Surely God will not pardon the giving him ~~an~~ equal; but will pardon any other sin, except that,

to whom he pleaseth,*—Koran, chapter entitled women, verses 48 and 116. Again he says to his beloved Mahomed Mustafa, "Say, I am able neither to procure advantage unto myself, nor to avert mischief

*Shirak does not consist simply in believing two or three gods but also in attributing to others the special qualities of God, for example, giving employment, doing good or evil, presence in and absence from every place, knowledge of everything at all times, doing good or harm, &c. God says "If God afflict thee with any hurt, there is none who can take it off from thee, except himself; but if he cause good to befall thee, he is almighty."—Koran, chapter entitled, Anam verse 17. In this verse for the word 'hurt' the Koran has the word Durar. This word has over it Tanvin i.e. two sign like this (◌◌◌) This gives to the word the meaning 'a little hurt' and for 'no' there is a word below Nakeranafi (indefinite) which lends force to it and gives it the sense 'there is none.' The meaning of the whole would then be, if God afflicted thee with the least hurt, there is none, be he a Pir, a prophet, or some one else, who can avert it." Again mark the words are causing good to befall, and afflicting with hurt, and not catching, hemming or throwing into. And this is the difference between the two modes of expressing the same idea. The first requires only a slight effort on the part of God, and still it is said that no one can undo the effect of it. Wise men will from this understand that when God exerts all his might, who can endeavour to oppose him? Again afflicting with hurt is spoken of before causing good to befall. Thus it is hinted that affliction is at last crowned with good. If a man is afflicted, he fears God; if he is in a good condition, he becomes indifferent to Him. The first is not a desirable state and therefore in such a condition our attention is first drawn towards God, and in a prosperous condition afterwards. As for affliction with hurt, it is said there is none to take it off; as for causing good to befall, it is only said that God is almighty. This difference suggests God's intention is rather to cause good to befall

from me, but as God pleaseth. If I knew the secret of God, I should surely enjoy abundance of good, neither should evil befall me. Verily I am no other than a denouncer of threats, and a messenger of good tidings unto people who believe."§

men than to afflict them with hurt. Again it is natural to men to try their best to overcome all affliction, and when everything else fails to remember God. Whether a man is a Mahomedan or worships any other god, if he is in a good condition he will forget his god, and be proud of his condition. And therefore it is said about affliction that there is none to take it off, no mention being made of God's good qualities. But about good it is said that God is almighty. Why do you ask it of any one but God? He of whom you beg something is not beyond His influence. My dear Mahomedan brethren this is only one of the many verses in the Koran which draw our attention to God. Why do we then, following in the footsteps of idolators, consider others the bestowers of good and evil? Moreover it should not be understood that these are all the beauties of the verse. No, it has many more. But space prevents me from mentioning others. If any one is curious to know them all, he is welcome to ask me. I am an insignificant man and still I have perceived these beauties in the verse. The learned must be conversant with many more I never perhaps can dream of. Godfrey Hingus had in his mind such beauties when he said that in the whole world there was probably no other book which could surpass the Koran in point of noble style (vide article 221 of his Apology, printed in London in 1829.)

§The author of the *Mahomedi Dinano Khulaso* says at page 44 that it is evident from the Koran that he could not display the power of foretelling events. This missionary stops at this statement. He has not quoted any verse from the Koran which would show that Hazrat Mahomed had the power of prophesying. But other missionaries have quoted verse 188 of the chapter entitled Araf referred to above in proof of their allegation. My answer is

Koran, chapter entitled Al Araf, verse 188. Here mark that though the dignity of Mahomed Mustafa is superior to that

that we do not consider Mahomed as God or a part of him. But we know him to be a man crowned with Prophetship. The meaning of the verse is that he disclaims knowledge of the secret. And that is true. Because God only knows the secret at all times. One can be a prophet and still may not know secrets. Prophets know only those secrets which are confided to them. It is evident then that Mahomed's words that he did not know secrets do not authorize us to say that God did not confide any secrets to him. It is a mistake therefore to understand that he could not prophesy. Missionaries, if you make it a necessary qualification for a real prophet to know the secrets, many persons, who are spoken of as prophets in the Bible and whom the Mahomedans as well as Christians believe as such, will have their names struck off from the list of prophets. I quote some instances from the Bible (1) Satan in the form of a serpent deceived Adam and Eve into eating the fruit of the forbidden tree. They were at last rebuked by God and driven out of the garden of Eden [Genesis III.] Did they not know that Satan would teach them to be insolent and that they would be turned out of the garden for their insolence? [2] When the ark of Noah rested on the Ararat, he desired to know whether the waters were dried up from off the earth. In this connection, Genesis VIII says, "7 and he sent forth a raven, which went forth to and fro until the waters were dried up from off the earth. 8 also he sent forth a dove from him, to see if the waters were abated from off the surface of the ground. 9 but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth, then he put forth his hand, and took her, and pulled her in to him into the ark. 10 and he stayed yet other seven days; and again he sent forth the dove out of the ark. 11 and the dove came in to him in the evening; and lo, in her mouth was an olive leaf plucked off; so Noah knew the waters were abated

of any one else, and still God did not invest him with the mastership of advantage and disadvantage, nor with the

from off the earth. 12 and he stayed yet other seven days; and sent forth the dove which returned not again unto him any more." It is obvious from this that Noah did not know whether the earth was dried up or not and therefore to ascertain the fact he sent out the dove thrice and the raven once. [3] Psalm XXXV, 11 says "False witnesses did rise up; they laid to my charge things that I knew not." Psalm XXXIX, 4 states, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Psalm LXXIV, 9 has "We see not our signs: there is no more any prophet, neither is there among us any that knoweth how long." In these verses David openly confesses his ignorance of secrets. [4] Luke VIII, says "43 and a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 came behind him, and touched the border of his garment; and immediately her issue of blood stanch'd 45 and Jesus says who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, who touched me? 46 and Jesus said, some body hath touched me: for I perceive that virtue is gone out of me. 47 and when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately." The same event is given in Mark V, 30 and 31, where it is distinctly said that Jesus knew that virtue had gone out of him, but that he did not know who touched his clothes. Even Peter who was a great disciple of his did not know it, and simply said that the people thronged him and pressed him. (5) Mark XI, says, "13 and seeing a fig tree afar off having leaves, he came, if haply he could find anything thereon, and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 and Jesus answered and said unto it, no man

knowledge of secret things. Is it then proper to hope for advantage, and fear

eat fruit of thee hereafter for ever." The same incident is given in Matthew XXI, 19 where also it is said "And presently the fig tree withered away." This clearly shows that if Jesus knew that there was nothing but leaves on the fig tree, he would not have repaired to it. What is more ridiculous is that he did not know the season when fig trees bore fruit, and in the anguish of his hunger he left off his calmness and cursed the innocent tree. (6) In Mark XIII, 32, Jesus says "But of that judgment day and that hour knoweth no man. No, not the angels which are in heaven, neither the Son, but the Father." Here it is clearly admitted by Jesus that he did not know when the judgment day was to come. He confessed his ignorance of this secret. Again it appears from this verse that Jesus is not God, because father and son should be equal in knowledge. An individuality of the Trinity, of which Jesus is one, consists in the knowledge of God. And this knowledge is not an attribute of the body and therefore the Christians are estopped from contending that Jesus in his physical body did not know when the judgment day was to come. (7) The Acts XX, 22 states, "and now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." It is evident from this that Paul denies having any knowledge of secrets. These examples are, I think, sufficient to convince the missionaries that if to become prophets and to prophesy, it is necessary to know the secrets, Adam, Noah, David, Jesus and Paul cannot be considered prophets. According to the admission of these missionaries they had not even the power to prophesy. Because they themselves admit that they did not know secrets. These seven examples will serve as specimens. Now I borrow from the same Koran three out of the many prophecies declared by Mahomed Saheb and wait to see what the missionaries have to say to them.

1. Koran, chapter entitled the cow,

loss from any one else? Is it proper to believe that some one else has the know-

drew on themselves indignation from God. This they suffered, because they believed not in the signs of God, and killed the prophets unjustly." The chapter entitled the family of Imran, says the same thing. This prophecy has been fulfilled. The Hebrews do not rule over any part of the whole world. Wherever they are, they live as subjects, paying taxes and smitten with vileness. Those who read newspapers are aware that very recently Russia ordered all its Hebrew population to leave the country and other countries were not willing to receive them. Can there be any misery greater than this?

2. Koran, chapter entitled the family of Imran, verse 110 says "They (the Hebrews) shall not hurt you, unless with a slight hurt; and if they fight against you, they shall turn their backs to you, and they shall not be helped.

The words 'slight hurt' of the verse are fulfilled by way of their reviling Jesus and threatening helpless Mahomedans. The three prophecies contained in this verse are realized. They are (1) the Mahomedans will not be hurt by the Hebrews, (2) If the Hebrews will fight against the Mahomedans, they will be defeated, and (3) after defeat they will not be helped.

3. Koran, chapter entitled the Greeks verse 2 says "The Greeks have been overcome in the nearest part of the land; but after their defeat, they shall overcome the others in their turn, within a few years. Unto God belongeth the disposal of this matter, both for what is past and what is to come; and on that day shall the believers rejoice in the granted by God; for he granteth unto whom he pleaseth, and he is the mighty, the merciful. This is the promise of God: God will not act contrary to his promise; but the greater part of them know not the veracity of God." For 'a few' the Koran has the word 'Bidaya' which means any number from three to nine. My motive in introducing this

ledge of secrets and to ask of him necessities? The Hadis says that it is a Shirak

pers, and in Greece Christians. When the idolators of Mecca heard of the defeat of the Greeks at the hands of the Persians, they were overjoyed and proudly told the Mahomedans that they and the Christians were believers, while the idolators and the Persians were unbelievers and that as the Persians defeated the Greeks, so they (idolators) would defeat them (the Mahomedans.) This was the occasion when this verse was revealed. Then Abubakar told them that God would not leave them long to exult over this affair. He declared in the name of God that the Greeks would conquer the Persians in their turn in a few years. Thereupon Obaiabane Khalaf said that it was a lie and asked him to define the period during which it was to come about. He said it would happen in three years, and staked some camels in support of his prophesy. He reported this to Mahomed, who told him that the word Bidaya was used to signify any number from 3 to 10 and advised him to go back and increase the period to nine years by offering a greater stake. He then promised to give 100 hundred camels for nine years. Obaiya died after his return from Ohad. The Greeks conquered the Persians in the seventh year after their defeat. Abubaker received the promised camels from the heirs of Obaiya. Mahomed Saheb advised him to make a free gift of them.

Rev. Phonder's words "if we believe in what the commentators have said" shew that they give credit for the prophesy of the defeat of the Persians to the commentators and not to the Koran itself. But it is no wonder if children laugh at the want of understanding of these missionaries. Because the verse says "shall overcome within a few years," and "on that day shall the believers rejoice," and "this is the promise of God." Now such words are used in reference to things to come and not to things gone by.

Again it is wrong to say, as the missionaries do, that Mahomed foretold this by his intellect. Because they grant this much that Mahomed was a

to consider the sounds of animals as ill omens. Another Hadis says that he who

clever man. Then a clever man, and one who claimed prophetship for himself would not dare to make a hap-hazard guess about coming events to his disciples and that too in the midst of persons anxious to bring to light his mistakes and wrongs. Because in case events did not turn out according to his prophesy, his enemies would pounce upon this for the purpose of exposing him as an impostor. This would shake the faith even of believers in him and therefore no sensible man would adopt this course. It is thus proved that it was a prophesy on his part to have predicted future events daringly in the face of enemies.

Intelligent men can by virtue of their reason predict certain things. But these predictions do not all turn out to be true. And it is the way of God to defeat the aims of those who try to pose for prophets by turning the course of events against their unauthorized statements. Just what their own Bible says in this connection. Deuteronomy XVIII, says "21 and if thou say in thine heart, How shall we know the word which the Lord hath not spoken? 22 when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Again verse 20 says "the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die". But the words of Mahomed shined like the sun. He was not killed but lived a long life, which bespeaks his true prophetship.

It behoves the Christians and especially those of them who receive hundreds of rupees as pay from their mission to ponder well over all this and be converted to the pure Mahomedan religion. Otherwise they would ruin themselves. My business is to put them on their guard.

to a seer (namely, a Kohen, a Gipsy an astrologer) and asks him something, forfeits the merit of the prayers of 40 nights. Another Hadis says "may God him who kills animals in the worship of one who is not God." Another Hadis says that he who takes an oath in the name of any one other than God, commits Shirak. And *Tafsire Ajiji*

Kohen is he who has subdued genii and fairies, and claims to know secret things through them, or he who informs us before hand of things which yet to happen, and claims to know the secret things of a house. The Hadis says about dice that drawing lines on them is permissible to him only who can draw them straight the Nabi who did it best. It is not allowable to the learned because they cannot draw them straight.

Tafasir Ajiji proves the sin of such a slaughter. *Dur Rul Mukhtayar* says that killing of an animal for entertaining a noble or some one else is prohibited by religion, even if the words 'in the name of God' be spoken over it. *Fatava Kajikhan*, *Fatava Siraziya*, *Alumgiryah*, *Fatava Barahna* &c. are of the same opinion. *Tafasir Nisapori* says that if a Mahomedan kills an animal for any one except God he is perverted from Mahomedanism and the animal killed is like that killed by an apostate from Islam. Moja-ka duddin Alfesa says in his writings that people offer animals as oblation to the manes, and kill them even on their tombs. The Fiqah (law and divinity) classes such actions under Shirak (the giving of companions to God.) They are strictly prohibited. This killing is heinous as the slaughter of a god, which latter is denounced a sin. Therefore one should keep ourselves aloof from such a sin. Killing of animals is, notwithstanding, sanctioned for acquiring merit but the person who is to obtain the merit should not have honour paid to him, otherwise the killing is prohibited. The same remark applies to killing animals for en-

tertainment that some one told Mahomed that the will of God and of the prophet would be done. Mahomed replied to him "You have considered me a partner of God. Don't do so. Say that God's will be done." This shows that it is not proper to say "may God and his prophet make you happy;" or "God and Rasul are witnesses;" or "May God and Pir Sahib fulfil your desires" It is said in the Hadis, it behoves every one to ask his wants of God "and also the stitch of his shoe which is loosened" In short, he must ask everything, small as well as large, of God.

A book entitled *Fojul kabir* says that that is Shirak which divides the virtues of God between Him and some one else i.e. belief that any one besides God can do a thing the moment he wills it, or that he can see, hear &c., without the organs of sense or that he can advance sensible arguments without the help of God or that he can attain knowledge without dreams or inspiration, that if he is angry with or despises any one that some one suffers poverty, illness or calamity and if he is pleased with any one that man becomes healthy and rich, or if he alliviates the pangs of a wretch. All this

Kaji Sanaullah of Panipat says in *Irshadut Talebin* that if a man offers witnesses of an action God and Rasul, he at once becomes a kafar (an unbeliever), because Ilamegeb (inherent knowledge) is for prophets. It is said in *Fatava Kaji Khan* that if a man marries without a witness, and says that his witnesses God and Rasul, or angels, he becomes a Kafar. Because suppose a God's Rasul knows secrets. But if the prophet did not know secrets when living, how could he know them after death? Mulla Alikari writes in *Sharahfikah Akbar* that let it be known to the reader that the prophets did not know any of the secret things, ex-

is Shirak. This proves that it is Shirak to ask of any one but God business, or of illness, or longevity of life, or to fear his anger or to hope for gain from him.

Tafsir Ajiji says that Shirak is committed in many things besides prayers. Under this head come those men who in remembering God join the names of others to that of God and who remember the names of others as they remember that of God; those who combine God with others in killing animals, offering presents, and in sacrifices; those who name their sons "Bunde Kulan, Bunda Folan," and those who in the time of adversity call others for help and selfish against others in reaping advantages.

In short, it is a Shirak to contemplate in the name of any one but God; to name their "Abdul Rasul, Bandae Ali, Abdun Nabi, Bandae Haider," similarly "Hussain Bux, Kalandar Bux, Pir Bux, Mira Bux, Pirandia, Nighudia, Vasuthia Mahbub Bux, Bu Ali Bux, Banoi Bux, Salr Bux, Malar Bux, Khaga Bux, Imam Bux, Sultani Masamia &c. &c;" and killing animals, offering present, removing calamities with the help of some one besides God and believing that they can do good and evil.

It is proper to profit by the recommendation of an old man, for instance, to say "I use the influence of such and such a man with you, oh God, and beseech you to remove such and such an adversity of mine."

@*Sami Jilad* 5 prohibits the prefixing of the term Abad or Banda to the of any one except God, e.g., Abad-un-nabi, Abad-ur-Rasul. *Tulakhisul-anavar* says that the learned have unanimously prohibited the giving of a name to any one but God with the word Abad placed before it. Mulla Alikari prohibits the same in *Sharat Miskat*. Ibane Hazarmaki says the same thing in his work *Tohafat*.

We are told in the *Dararul Makhtiyar* that it is forbidden to kiss the earth in the presence of learned men and old men. The doer and the appreciator of this are both sinful. Kaji Sanaullah says in his *Irsadut Talebin* that if ignorant says "O Shaikh Abdul Kadar, give me something for God's sake" or "Khaja Samsud Din Turak of Panipat," it is improper. But if he says, "O God, by the influence of Khaja Samsud Din, supply me with necessities of life," no blame attaches to him. In short according to our religion it is not proper but a sin to consider any but God worthy of worship and to acknowledge his authority over gain and loss.

You say today that Sufis (people who believe only in knowledge) called the assembly of feats and peagantry a prayer. My reply is that it is very difficult to attain the position of a Sufi (one who devotes his life to the search after truth.) According to the tenets of our religion a Sufi is one who has bidden farewell to his wishes and desires, obeys law and divinity and purifies his soul by labour. Those who attend such meetings labour under misapprehension and want of thought in regard to the true religion. On the nature of a true Sufi I have already dwelt a little under the fourth part. It is improper on the part of a Sufi to breathe even once without remembering God. How can they then attend such gatherings? In our religion feats and peagantry are quite forbidden. For instance, God has ordained in Koran, chapter entitled the cattle, verse 70—"Abandon those who make their religion a sport and a jest; and whom the present life hath deceived". And Koran, chapter entitled Lokman verse 3—"There is a man who purchases a ludicrous story, that he may seduce men from the way of God, without knowledge, and may laugh the same

to scorn: and these shall suffer a shameful punishment†." The commentator of the *Koran* has explained these verses as referring to the sins of music and bands. *Mistake sharif* says that the prophet has declared that his Lord had commanded him to put ■ stop to Mayajaf and Majamir (vocal and instrumental music.)

In the *Fikah*§ of our religion there are four renowned heads—Imam Safi, Hazrat Imam Ahmedli, Banehun Bal and Hazrat Imam Malek. Singing in accompaniment to an organ is not sanctioned at their houses. Yes, it is allowed to play upon ■ drum or sing epic poetry describing pleasant things or the exploits of heroes on the days of Id and marriage. Because these do not mislead us. But it is not proper to indulge in them daily, for this may produce misapprehension.

In these days four sects of our Sufis

† There was a Kafir. If he saw that a man's heart was subdued by Islam and that he was favourably inclined towards it, he would take him home, give him a peg and take him to ■ dance-party to undo the effects of Mahomedanism. Christians have at present adopted the same course. They propose to give ■ lecture somewhere. If people do not assemble to hear them, they would sing and play to induce them to attend the gathering. They would take with them young and beautiful girls that people might stay to look at them. All this they do to shake their faith. The same means are resorted to in temples. All these are traps to betray people and make them swerve from their old faith. Mahomedans should save themselves from them. Similarly some female missionaries get admission to a family with the apparent object of teaching some art to its members, and there they influence them. It is prohibited to admit such women in our houses.

§ *Fikah* is that science which informs us what to do and what not to do.

are well-known—Kaderi, Soharvadi, Nakash Bendi and Chisti. Imam Hazrat Mahabube Subahani, Kutbe Rubbani, Shekh Abdul Kadar Jilani belong to the Kaderi sect. They never called such ■ gathering. Not only this, but their book *Gunyatut Tale Bin* directs that those who are afraid to commit sins should not attend places where the Turks play upon different instruments of music (e.g. Tabala, mismar, ud, a flute, Robab, majeb, Tamburo, Shin, Sabat and Jaferan) which are forbidden. Imam Hazrat Shaheb-ud-din of the Soharvadi sect is of the same opinion. His confident and disciple, Hazrat Musle-Hud-din Sadi of Siraj says in *Gulasta* that under the influence of youth and natural tendency he was in the habit of hearing music (and was advised by Shekh Ajal Abul Paraj Ibunlajoji to leave it off.) Afterwards he repented for it. Now see that one repents only for sins and not for prayers. And the Nakash Bendi sect is unambiguous in expressing its views on this point. There remains only the Chisti sect. The leaders of this community never heard the music played by bands. If there is any tradition of their having done so, it is a positive falsehood without any foundation, a charge that cannot be sustained.¶ This much is

¶ In the beginning of the year 1313 a member of a Moulvi family paid a visit to Mecca from Syria. He had a songster with him who played upon a flute. He had been on a visit to Haji Imadadullah Saheb, one of the many marks of God, and who was the then deputy of Kutab Hazrat Mahomed Saheb. I was one of the assembly at that time. At the second or third interview he requested the Kucub Saheb to grant his musician permission to amuse himself with his performance. He replied that he never attended such a gathering, nor did he ever permit it in his own meetings. At that time it occurred to

true that ~~many~~ old ~~men~~ have heard in private from their own hosts songs in praise of God and Rasul or such an account as would produce a state of pleasant affection. How then can they dare attend a gathering of peagantry where feats are gone through and musical instruments are used? Some only and not all the old men have amused themselves in this way. Others have denied themselves such pleasures altogether. Hazrat Nizam-ud-din belonged to the first party while his Khalifa Hazrat Nasir-ud-din Chiragh Dehli, to the second. A man asked Hazrat Nasir-ud-din why he did not hear music, when his Pir did it. He said if a Pir does anything contrary to law and divinity, his disciple should not follow him in that respect. This reply of his was reported to Hazrat Nizam-ud-din. He said that Nasir-ud-din was right in saying that a disciple is not bound to follow his Pir in anything opposed to law and divinity.†

There is a tradition that Hazrat Kaji Jia-ud-din Sami hated Janab Hazrat Nizam-ud-din for hearing music. When Janab Kaji fell ill, Janab Hazrat Nizam-ud-din went to inquire after his health and begged leave according to the form of law and divinity Kaji Sahab replied that his days were numbered and he was about to see God. He did not therefore, like to see a sin committed before him at such a time. Janab Hazrat Nizam-ud-din sent word to the Kaji Sahab that he had repented for his sins. When the Kaji heard this he at once gave

Kutub Sahab added that there were present persons who would leave the place if he complied with his request. Then he requested for vocal music, which request was granted and the musician began to sing something in his own language.

†Because obedience is due to God and Rasul only. In the case of others it is allowed because they describe the virtues of God and Rasul.

away his head dress and ordered it to be spread under the feet of Hazrat Nizam-ud-din with a request to him that as he ~~was~~ one chosen of God he would walk on it. He ~~was~~ only to blame for hearing music. It is said that Hazrat Nizam-ud-din respectfully took up the turban, put it on his head and entered. When he came out, the Kaji had breathed his last. Till he was buried, Hazrat Nizam-ud-din's tears did not cease.‡ Some old ~~men~~ have heard music under the following conditions; there should be no young man, woman, or a handsome boy present in the meeting. the songster must not be a hireling the songs should not be about sin and vice, nor should they be in praise of a living beloved; there should be no prohibited organs of music; it must not be prayer time. There should not be a fresh disciple; with these precautions the meeting cannot be a Tamasha or peagantry. However some old men do not approve of music under such hard stipulations. When they were blamed by a good man for this, they acknowledged their fault. But the amusements of your old men were unpolished feats, peagantry and Tamasha as shown before. If a Hindu remarks here, "It appears from your version of it that your old men were imbecile, they were quite powerless; they could not do good or evil unto others; while our ancestors were very powerful; they were besought by the people for accomplishing their

‡Shah Abdul Huk Mohaddesh Dehalvi Sahab has borrowed the same account in his work *Akhabarul Akhyar*, page 108 and towards the end he praises very much the book *Nisabul Ahtesab* by the same Kaji. This book is considered a great authority among the learned. Instances from it are found quoted in *Shami*, *Fatava Kheria*, *Majalesur Abarar* and other works. The book is translated into Urdu and printed at Dehli. Its price is eight annas.

desired objects." My reply to this is that what I have said does not prove that our ancestors were weak. What it does is that they were not equals of God. They were powerful before God, not before men like you and me. Good and evil to others can be effected in two ways, one is that a person can of his own authority be a friend or a foe to any one. But that is in the hands of God alone, no one else, not excepting even Nabi or Vali,† has that power. The other is that a person may entreat God to bless any one and God may hear his entreaty. In this sense our predecessors have done good to thousands.§

†My dear Mahomedan brethren believe through ignorance that such an old man grants sons and such another, money. They do not know that God has kept this power to Himself. And to consider another a partner in this power is a Kufar. This nullifies a marriage. The Koran abounds in denouncing such actions. The idolators of Mecca were denominated Kafars because they begged fulfilment of their desires from the idols. They knew that the idols were of stone or some such thing and as such they could not be God. They asked of them what they should have begged of God. They worshipped the idols when they should have prayed to God. And therefore they were called unbelievers. May God direct the Mahomedans to the right path.

¶ In Hizri year 1312 I went on a pilgrimage to Mecca in the company of my revered preceptor Roshanali. In Mecca Mrs. Roshanali fell dangerously ill. The doctor as well as the people lost all hope of her surviving the sickness. She had with her five young children. The Moulvi was very uneasy on their account. He could attend the meetings of our saint, a friend of God and the pole of the age, only occasionally. At last the renowned saint said that the Moulvi was very much grieved. The children were very young. It was a case for grace. So saying he raised up his hands and pronounced a blessing. The next day the Bibi Sahab was allright and made

Some tyrants and assassins have suffered at their hands. For this reason the opinion of our learned men is that one may go to a living old man and request him to beg of God some boon for one. But one cannot ask him to do it himself. Not only this but some Masaekh Sufis are of opinion that if a person goes to the tomb of a dead man and prays to him to ingratiate himself with God, no blame attaches

her pilgrimage on foot. I had no mind to visit Medina. One day the saint opened the subject of Medina in the meeting in such a way as if he were persuading one to pay a visit to it who was not inclined to go there. He was in no way informed whether I was to go to Medina or not. At last my preceptor Ahmed Hassan Sahab, Moulvi of the Maulas looked at me and smiled. I too understood him to be sending me to Medina. I told him that I had been to Medina twice before that and that at that time I had only Rs. 80 left with me. He said that that amount was more than sufficient for me. I accepted his advice and determined to go there. When I started on my journey, he saw me from a distance, got up, pronounced grace upon me and said that he committed me to the care of God. The virtue of his blessing was such that although I had no servant with me and no company, yet I was happier than one with them. The camel-keeper served me as my own servant. He provided me with water and other things. There was cholera ravaging the way to Medina. The place where a caravan halted became a cemetery. No one was sure of being allowed to enter the city. But it was due to the efficacy of the saint's grace that no quarantine was imposed against us and we entered Medina in peace. We lived there eight days. There were other caravans including men from the village of Dabhel. They followed me but were ordered by the authorities to march on and not halt there. Other caravans were not allowed to enter the city. Besides this there are innumerable other proofs of his power. My preceptor has written a pamphlet describing some of them. And another pamphlet called

to him @ He must only see that he does not call out from a distance. Because no one except God has information of all things at all times.* By the guidance of God some of our old men have known things far off. This is attended to under the fourth part of this chapter.

Now hear attentively what advantage has accrued to the world from our old men. The oldest and the most excellent of them all is Hazrat Mahomed Mustafa. The advantage we reap from him is ■ unfathomable that through him only and by his guidance only all Mahomedan ■ and women from his time upto doom's day are saved from hell and become eligible for heaven. The holy Hadis says that the angels report the actions of Mahomedans to the prophet every Monday and Thursday. Then he orders the entry of good deeds into ineffaceable accounts and begs God's pardon for the evil ones. This has continued up to the present day. And on the judgment day the Mahomedans will be forgiven through his intercession. Some will be pardoned without undergoing any punishment and some will be

Shamayeme Indadia is being published at Lucknora.

@It appears from a perusal of *Darul-mukhtar*, *Shami*, *Fatahul-kadir* and other works that the Hanafi Majahab sect believes that the dead do not hear any one. But the seekers after truth among them are of opinion that the dead do hear like the living. On the support of their belief the former consider it useless to beg ■ grave to procure for us grace from God, because it does not hear. While the latter hold that such a request is useful because the grave does hear.

■ Belief in the possession of knowledge about everything at all times by any ■ other than God is declared to be ■ Kufar by *Shurah Fikah Akber* and other books of judgment.

raised from hell † Thousands of books will not suffice to relate all the advantage that the world has reaped from him. See with an impartial eye that God ordains "We have not sent thee, O Mahomed, but as a mercy unto all creatures"—Koran chapter entitled the Prophets, verse 107. The world has profited by the other prophets in the same way. After the prophets are Valis Springs of gain to the people have issued from them. The true religion has been propagated in the world chiefly through the disciples especially favoured by Mahomed, the family members of the prophet, his disciples and Tabeins. Lower down are the Imams,—Hazrat Mahomed-ibne Ismail of Bukhara,

†The missionaries have said in *Mahomedi-dinano-khulasa*, *Mijanul-Huk* and other books that the Mahomedans are wrong in looking upon Mahomed as the mediator. Because Mahomed was, they say, a sinner. And ■ sinner could not recommend other sinful men. My reply is that it is a mistake to consider Mahomed ■ sinner. They should have proved a single guilt of his at least, before they brought this charge against him. It is for the servant to beg ■ present of his master. How could he be sinful for that? If soliciting grace makes ■ man sinful, I ask them what words Jesus used when, as Luke XI, 1 informs us, he prayed to God. If he used the same words which he taught others to use, they are "forgive us our sins." If he used any other words, let me know what they were. Then how can Jesus be ■ mediator? Again they have to give their authority on which they base their opinion that ■ sinful ■ cannot be ■ mediator. Can it not be that God may forgive the sins of ■ without any other's intervention and of others at his recommendation? Rev. Phonder and other missionaries quote from verse ■ of the chapter entitled Fatah of the Koran that God forgave all the anterior and posterior sins of Mahomed, with ■ view to make us believe that Mahomed was ■ sinful man. But the ■ words prove beyond doubt that all his sins were forgiven. Why could he,

Hazrat Muslim, Hazrat Tirmiji, Hazrat Nasai, Hazrat Ibane Maja, Hazrat Safi, Hazrat Ahmadibane Hanbal, Hazrat Malik Hazrat Abuyusaf, Hazrat Imam Mahomed, Hazrat Sufyan, Hazrat Jafar and others who are Imams of Fikah, Hazrat Abul Hassan, Ashoari, Hazrat Abul Mahsur Matoridi and others who are Imams of Akaed; Hzrat Hasan of Basri, Hajad Juned, Hazrat Shibli, Hazrat Shekh Abdul Kader Jilani, Hazrat Modud Chisali, Hazrat Imam Gijali, Hazrat Ahmad Sarhandi, Mojadadide Alfasani and others who are Imams of spiritual knowledge, improvement of the mind and theology. There are many other Imams but here we have enumerated the most illustrious

then, not be ■ mediator? The Christians consider none innocent except Jesus, and yet Matthew XVI, 19 speaks of Peter as the saviour of the people. This Peter is called 'Satan' by Jesus in Matthew XVI 23. Now if ■ guilty person could not be ■ mediator, how could Peter be the redeemer of the world? Again Isaiah XLIII, 13 speaks of Shah Khoras (Kekbashru) ■ the redeemer of the people. He was not ■ innocent man, how could he become a saviour? Now I translate here with some changes ■ book called Davat, from which it will appear how flimsy is the Christian idea of salvation.

Chhaganlal Bhagwandas, the author of the *Mahomeeli-dinana-khulaso* spent the greater part of his life in the religion of his ancestors. Afterwards he became ■ Christian in the hope of obtaining salvation and eternal life. I put the following question to him in particular and to the other missionaries in general. Let any one of them reply to it.

Question—Has Mr. Chhaganlal committed any sin after becoming ■ Christian? Is he liable to committing ■ sin in future or not? If, ■ Rev. Foreman of Lahore writes in his book, *Teg-v-sipar* he is freed from all sin, i.e. has not committed nor will he commit any, this is false for three reasons.

1. According to the belief among the

These Imams scrutinized and digested the Koran and Hadis and deduced therefrom rules and regulations of religion and taught them to the people. On the other hand of your old men some fraudulently siezed the kingdoms of others; some cut down hundreds of thousands of innocent men; some committed adultery; some one cut off the nose of another; some treated others harshly. This has been referred to under the 2nd and 4th parts of this chapter.

You say that your ancestors were very powerful. People sought and gained their object from them. We know how powerful they were when we recollect that they were defeated by the demon Jalandhar, who was, ■ you say, their creature.

Christians even the best of men, who were born to direct the people unto the right path and were called prophets, were betrayed into various sins day and night. We find from the Bible that some ■ guilty of idolatry [vide I Kings XI], some, of adultery [vide II Samuel XI], some, of deceit [vide Genesis XXVII], some, of murder [vide Exodus II, 12.] some, of telling ■ lie in conveying God's orders [vide I Kings XIII], some, of insulting their mother (vide John II, 4), some, of not keeping their promise [vide Luke XII, 40], some, of the habit of using abusive language (vide Mathew XXIII, and XV 22; Luke XI,) and some, of such other sins. Then it is difficult that Christians would remain innocent, while the prophets sent down by God to direct the people unto the right path stand accused of different sins. A disciple is ■ better than his preceptor.

2 Christians are baptised at the hands of great clergymen. Ask these clergymen to say on oath if they ■ guilty or not. I am ■ they will confess themselves guilty. Why should they not confess it? The sins of the disciples of Christ, who were baptised by him ■ taken down in the Bible. Why ■ not Christians put to shame on reading them? Have they forgotten that Judas, who was the chief disciple of christ, and had charge of his bag (John XII, 29) and who was entitled

The same Jalandhar made Brahma cry by pulling his beard. Mahadev could not curb the fire of his own rage and could not find the head of Ganesh though he searched for it far and wide. Brahma and

Vishnu could not measure the length of Mahadev's organ. All this is related in short before. Learn from the Mahabharat and other historical works of your own how powerless your old men were. The

to one of the twelve thrones of judgment (Matthew XIX, 28), sold him to the Hebrews for thirty pieces of silver? [Matthew XXVI, 16.] Do they not remember that Peter denied falsely to save himself and denied his knowledge of the man, his preceptor who was God in human form [Matthew XXVI, 72 and 73]? Do the Christians not know that Peter denied the genuineness of the Gospel (Galatians II, 14)? Is he not termed Satan by Jesus? (Mark VIII 3, Matthew XVI 23). Jesus has upbraided all his disciples for their unbelief (Mark XVI, 14). It is a wonder then that while the disciples of Jesus who lived with him were not free from sins according to the Gospel, Christians could be above them!

3 One of the ten commandments of God is, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the sabbath day of the Lord thy God. In it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested (what a bad term is this for God!) the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it," Exodus XX. 8 11 Just see, God has prohibited the exacting of work from one's son, daughter, man or maid servant and cattle on the sabbath day. And yet we see with our eyes that the missionaries do take work from their servants on Sunday (which is, by custom, their sabbath day). They yoke horses to their carriages on this day and drive in them. Do they not then transgress the commandment of God every week? Is it not a sin to violate any one of the ten commandments? Of course, it is a great sin. No missionary will deny that. They might, however, urge in their defence that these commandments are according to the

Testament. Let us then examine whether the new Testament is followed. Christ orders, "But lay up for yourselves treasures in heaven, where neither work nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will be your heart also," Matthew VI 20 and 21, again. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" [26]....."If God clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith!" (30). It is needless to say that very much against this express direction the Christians are engrossed body and soul in worldly avarice and think of nothing else day and night. They are greedy of mundane possessions that they have so to speak monopolized the commerce of the whole world. Have they done anything short of direct violation of this commandment of the new Testament so as to prove themselves innocent?

And if Rev. Chhaganlal has sinned after becoming a Christian, and will do so hereafter, which he of course will, because as shown in the abovementioned three ways it is impossible for any one to escape from sins, he will do well to know the consequence of his becoming a convert to Christianity, from the new Testament. Hebrews VI, states "4 For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and made partakers of the Holy Ghost, 5 and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Bearing these words in mind one can say that not only is it impossible for Rev. Chhaganlal to repent for sins committed after conver-

truth is that possession of the highest degree of strength and freedom from weak-
ness and dependence are attributes of God only and of no one else. Then God only deserves worship and prayers. For that reason the spirit of our religious faith is that **only** but God is worthy of worship and Mahomed is sent by Him to convey to **us** His word.

Some ignorant folks ask and obtain their desires of others, the reason being

sion, but commission of sins after baptism **is** also crucifying Jesus. The Hebrews crucified him once only, but Rev. Chhaganlal crucifies him every time that he sins, and this happens very often; and yet he hopes for forgiveness. Read again Hebrew X, 26 and 27 which say "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but **a** certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." It is clear from this that there is no sacrifice for sins committed after conversion to Christianity, but fiery indignation of the judgment day, and the straight path to hell, and what does Peter himself say in II Peter II, 20—22? "If after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." It is put beyond the pale of doubt that if a Christian sins the latter end is worse with him than the beginning and that it is better not to be a Christian than to be one and to sin. What a fine comparison is it for a Christian sinner! The dog is turned to his own vomit again and the sow that **was** washed to her wallowing in the mire.

that God being favourable **to** His Barid gives what they ask of Him in some form **or** other. For example a child becomes familiar with its **nurse** and forgets its parents. Afterwards when it wants **a** thing it asks it of her. But its father knows that the nurse cannot supply it **so** he gets her that thing. The ignorant child believes that the thing is given to it by the nurse. Similarly when **a** **man** asks **a** thing of some one who is not God and God gives it to him, the ignorant man believes that it is given to him by him whom he asked it of. For this belief his sin increases and he is betrayed into the clutches of hell.

Question.—Some Hindus who are Jains will say that they are not sinners. They do not consider any one but God as deserving worship. They do not believe in Krishna, @Mahadeo, goddesses, the Ganges, the Jamuna, or any one or any thing else.

Answer.—You have two different notions of God. One is that God is without any attribute. Such a God is not the creator. The other is God having attributes. Some men in your opinion attain omniscience for their good deeds. Twen-

Mr. Chhaganlal and other missionaries will please to ponder over this writing and see what advantage they reap by becoming Christians. From the Bible it appears that the Christians cannot obtain salvation. Why do they then continue to labour under **a** misapprehension, and spoil their case by making Jesus cursed for their salvation in vain,—(Galatians II—13), John's baptism was for the remission of sins (Luke III—3, Mathew III—11, Mark, I, 4 and 5). Where was the necessity then of Christ's crucifixion?

@When the Sharavaks take their dead to the cremation ground they call out 'Ram bolo bhai Ram' (say Ram friend, say Ram) or some such words. If they do not believe in Ram, why do they **call** his name?

by four persons have ~~such~~ such gods among you. The first of them is Adinath, last, Mahavir Swami. Who ~~are~~ ~~are~~ sinful than those who possess twenty-five gods, ~~with~~ with and the rest without attributes? ¶

Tradition.—Once in the city of Lahore I fell in with a stranger, a respectable wealthy man of Shahjabad. To all appearance he ~~was~~ a Sharavak. In those days I used to conceal my faith of Islam. I told him that I wondered how many religions there were in the world with pretensions of truth and promise of absolution to their followers. Those of one religion consider others lost and heathenish. It is not possible that all the religions may be true. One of them must be true and the rest which are opposed to it must be false and misleading. Because truth is opposed to falsehood. Now I ask you which of the religions is true. His reply was, that in which there ~~was~~ no sin.†

¶ They do not believe in the creatorship of God, neither do they consider God endowed with a body by men, to be the creator. Who is then the creator of this vast universe? For a reply to this the seekers after truth are referred to my book Touchstone of Philosophers.

† Read what Jesus says in John XVII-3, for remission of sins. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." In this verse Jesus clearly says that eternal life consists in considering God the only true God, and Jesus, His Messiah. Jesus does not say here that people should look upon him as one of the Trinity or a man and God, or God in human shape. Again remember that Jesus said this while praying to God, and this debars us from thinking that he did ~~so~~ under fear from the Hebrews. If salvation and eternal life could be attained by faith in the Trinity, he would have ~~so~~ declared it. Again if belief in God as the only true God and in Christ ~~as~~ his Messiah could procure eternal life and

I liked this answer very much. Then I said only the religion of Islam fulfilled this condition. He assented. Then I consulted him ~~as to~~ to what I should do should I forsake the religion of my ancestors? He said that there were some actions which were not sanctioned in any religion e. g., adultery, theft, etc. These must be avoided so that such a man will be a ~~member~~ of all religions. I said "what about duties and prayers? The Nimaj is a duty with the Mahomedan and is strictly prohibited by the Hindu religion. How should a man deal with it?" He said one required courage for such actions. I at once understood that he was a Mahomedan at heart. Then I told him that both of ~~us~~ concealed our true religion from each other while facts could not be gainsaid. He nodded his head. Upon this I ~~was~~ greatly pleased. Then we inquired of the history of each other and opened our hearts. I gave him ~~an~~ account of myself and friends. He said that he ~~was~~ fortunate in secretly following the religion of Islam, and offered all the five prayers at stated times. But on account of the depravity of the soul could not embrace it openly. Close friendship sprang up between us. He is fortunate enough to be admitted into the secret of Islam. His name is Abdallah. May God grant him open avowal of his religion of Islam, and make him happy in both the worlds.

Advantage.—Some Hindus of the Nanak sect believe that they are free from sins and the founder of their sect and other Gurus (preceptors) have never committed sins. In the preaching of Nanak

salvation, the contrary result (eternal death and damnation) must be in store for one having a different belief, namely in the trinity, and in Christ ~~as~~ God. No ~~one~~ can deny that a person who is sent on an errand is different from he who sends him. Then according to this verse eternal life is for the Mahomedans only.

there ~~are~~ many proofs of the unity of God. My ~~question~~ is if Nanak was free from sins why did he not separate himself from sinners and why did he not obey the prophet? Freedom from sins begins with obedience to the prophet of God.

If you say that Nanak recognized the prophet and has praised him in his works e. g.

“बाजा मोहमद आजाइ”

prayers are inefficacious if you do not obey Mahomed. Again

**पहलो नाम खुदादा दुजा नाम रसुला ।
तीजा कलेमा पहेले नानका जो दरगा पो
घन कबुल ॥**

i.e. First is God, then Rasul and thirdly

Because they know God to be the only true God and Jesus to be a true Messiah. Disbelief in the prophetship of Jesus is as much a Kufar as that in the prophetship of Mahomed. There are some religions which believe in neither the true Godship of God only, nor in the messiahship of Jesus. The Christians do believe in the prophetship of Jesus, but they believe in the Trinity instead of the only true God. The Hebrews, on the contrary, believe in the only true God but they do not believe in messiahship of Jesus. Hence according to the test of Jesus the Mahomedans are the only persons entitled to eternal life. There is no doubt as to that. The Christians believe that God, Son and the Holy Ghost are one and the same individual. This nowhere clearly appears except in I John V-7. This verse is doubtful as will be seen from a foot-note in the Urdu version of the Bible by Dr. Mithur, where he says that the words are not found in old copies, and from the fact that the verse is put in parenthesis in that version. And this ~~verse~~ is abrogated from the New Testament in Gujarati for reference printed at Surat in 1896. A long remark about this will be found at pages 49-52 Izharul Huk, Part I, in Gujarati. Let the missionaries consider that such an important authority is doubtful.

recitation of the word of God. My reply to this is “if what you say is true and if you are a faithful disciple of Nanak, believe what your Guru has enjoined and say the word of God with faith and become a Mahomedan that you may be liked in the court. Your Guru Govind-sinh committed sins openly with the object of propagating his sectarianism. He worshipped an idol (goddess Nena) and performed a sacrifice. He cut off the neck of a disciple and offered him up as a present to the goddess and burnt him in the altar. In asking a blessing he has said,

**कीशन बीशन कबहु नथयाउ, जो फल
चाहु हमसे पाउ.**

These words distinctly prove his sin because in it he makes the goddess a partner of God. It is said in your book Das Granthi.

**प्रथमा भगोती समरले गुरु नानक ले
धीयाइ@**

**अंगत गोरते अमरदास, रामदास हुये
रहाई.**

First worship the goddess Nanak had asked help of her. She proved useful

@The Nanak sect has ten Gurus or preceptors, who are called the ten Kings. They are (1) Nanak, (2) his disciple Angat, (3) his disciple Amardas, (4) his disciple Ramdas, whose seat is Amritsar, (5) his disciple Arjun, (6) his disciple Hargovind, (7) his disciple Harrai, (8) his disciple Hari Krishna, [9] his disciple Tegbahadur who was massacred at Delhi, and [10] his disciple and son Govind Sing who effected wholesale changes in the religion and converted its form altogether. He prohibited picking up of hair from the body and eating and smoking Tobacco. He raised up an army and commenced plundering. At last to escape falling into the hands of the Mahomedans he went to and resided in Ajimabad and died there.

to Angat, Amardas and Ramdas.

सेमरो अर्जुन हरगोविंद सेमरो श्री हरराह
श्री हर कशनजी ध्याइ जीस ठहे सबहुः
ख जाइ

i.e. oh people remember the names of Arjun, Hargovind and Harrai. Pray for help by remembering the name of Hari-krishna, by whose sight all misery comes to ■ end.

“ Pray to Teg Bahadur if you want to

see precious things come running to your house. Oh dear, help us in all places.” Look at these words. Are they not without doubt full of sin? The Pundits have denounced your faith as debased. Things said in your book Janma Sakhi are so opposed to reason that they open the falsity of your religion. For this you must judge with deep thought and scrutiny. May God direct all Hindus unto the right path! Amen, oh Lord of all creatures.

PART VII.

On Disparity of Sects.

Our Mahomedan religion has 73 famous sects. They differ in some minor principles. But they are all unanimous on the rudiments of faith and almost all the primary principles. No one has any objection.† For example belief in God's being

the creator and master, and master without any partner, full of all good qualities free from all injurious qualities; considering all prayer of any one else as ■ sacrilege; all prophets having been truly sent

†Some missionaries write in their pamphlets that even if it were admitted for argument's sake that the Mahomedan religion was a true one and that it was sent down from God, still on account of its being divided into many sects a doubt will be left as to which of them was in the right, and which in the wrong. Because division into different sects is a sign of weakness. And this is true of all religions. No Mahomedan can deny the existence of different sects among them. For instance, among the many sects are found Raiji, Kharji, Kadaria, Jabaria, Mansuria, Salemia, Kasemia, Sunni, &c. What is the reason of this division? If any of them is in the right, which is that? If others are in the wrong, what are they? This proves that the Mahomedan religion

of the present day is not a true religion. My answer to this charge is that if division into sects engenders ■ doubt about the truth of a religion, and proves the weakness of it, the Christian religion will be a false one according to their own contention. Because Christianity has ninety sects. e.g. Abugins Marcions, Docotee, Aratmans, Montanis, Purgus, Jacobites, Unitarians, Socinians, Protestants, Roman Catholics, Greek Church, Arminians, Syrians, Valentinus, Marminians &c.

An account of all this will be found in *Aname-am*, which is ■ refutation of *Aine Islam*. The author of this book has himself explained the cause of division among the Mahomedans, and hence it is needless to repeat it in this note. This reply, it will be seen, is after the fashion of the missionaries.

by God; angels; casting of the accounts of one and all on the day of judgment; Heaven and hell; Mahomedans' eternal life in heaven; misfortune of the heithans in everlasting pangs of hell; duty of offering prayers consisting of seventeen genuflexions by five instalments each day and night, duty of observing fasts for one month in a year; duty imposed on the well-to-do of going on pilgrimage to the Kaba and paying taxes on goods; obedience and service of parents; affection for the members of the family and the neighbours, hoping for the kindness of God, fear of punishment; giving respect to all inspired books, the prophets, angels: prohibition of all open and secret sins, e.g. adultery, theft, bribes, tyranny, taking of spirituous drinks, gambling, envy, censure, doing things for show, pride, considering highly of ourselves etc etc. They are all one on these points,†

†All the different Mahomedan sects are unanimous on the elements of their religion. The author has noted this fact above. But in the case of the various Christian sects the divergency is found in the principles of their religion. The Unitarians do not believe in the Trinity, and consider the first two chapters of Matthew ■ spurious. Others believe in the one God made up of three Gods—Father, Son and the Holy Ghost.

Webster's dictionary printed in 1833, says at page 1049 that the Socinians looked upon Jesus as a learned man only. The Aryus openly declined to accept Jesus as God. The Artamans were of the same opinion. Some sects believe in Jesus as God and God's son. Some Christians believe that Jesus saved all by his crucifixion. But the Paragyns prove the falsity of such a faith. The Cologidians, Maria Maeta, and some of the Council of Nice have the name of Mary put instead of the Holy Ghost in the Trinity. The Manichae and the Sovirians consider the Acts as superious and as such not worthy of place in the ■ Testament. Others have it entered

none denies or is opposed to any of them, the difference lies in the secondary principles and branches.

The reason of this diversity is not due to change in the accounts of God and Rasul. There is not the least doubt in or objection to the word of God and Rasul. But some took the verses and Hadis in one sense and some understood them in another way or the describers of some Hadis might have erred, and then they might have described it in another way or the describers of some Hadis might have described it in another way through mistake and the hearers might have attached great weight to it and acted upon it. There are other causes also of this difference, which make it clear that there is no diversity in the word of Allah and Rasul. All the sects are one on this point. The differences are due to disparity of reason and understanding. On these points we do not believe that they ■ all true. We know that only one of them is true. Those people are pious who have adopted the conduct of the prophet and disciples, and who do not do anything less than the commandment and behaviour of the prophet. This sect is therefore called Ahle Sunnat.

Among the Hindus there are many sects too. They are about one hundred. But six of them are principal, namely, those of the six Shastras. There is a great difference between the principles laid

therein. The Alogians do not believe in the Gospel and the three epistles of John, while others do believe them. The Vaselins, Corinthians, Carpocate, gnostics, Dosita, Armingus and Nazarites deny the crucifixion of Jesus. All this will convince the reader that there is diversity in the elements of religion among them. If Jesus's crucifixion had been a fact so many sects including learned men would not have denied it.

down by these Shastras and general leading rules. In spite of this fact the Hindus believe them all to be true. It is absurd that in the face of these differences all of them may be true and none mistaken. I have alluded to this partly under the fifth part of this chapter. Here I will simply name them and mention some broad principles wherein they diverge.

I. *Vedant Shastra*.—Its author is Vedavyas. Its followers are called Vadantis. They do not believe in the existence of anything but God. The whole universe is a dream according to them. They say that when Brahm [God] was affected by illusion he was called Ishwar. This God is manifested in three different forms. Brahma was created by an excess of the quality of Rajas, Vishnu by that of Satya and Shiva or Mahadeva by that of Tamas. Brahma is the creator, Vishnu the preserver and Shiva the destroyer—in short all the things in the universe are related to these three only. Brahm i.e. God is only a passive embodiment. In reality the three are themselves God [Brahm.] On account of Maya they are called gods. ¶

¶ The Yajurveda says that Maya (ignorance or illusion) is the wish of Brahma, while *Asarp upanishad* Atharvaveda says that the nature of Maya consists in presenting falsehood as truth and vice versa, in showing off a cord as a serpent and a serpent as a cord, in representing unbelievers as believers and believers as unbelievers. The word Maya bears other senses also (1) kindness, (2) affection, (3) mercy, (4) friendship, (5) deceit, (6) requery, (7) wealth and (8) mistake. *Brihadaranya Upanishad*, Yajurveda says that as a jar is not different from clay, Brahma and Maya are one and the same. *Antarvat Upanishad*, Atharvaveda says that Maya is a wish of God, but it is ignorance. *Yoga Sanjaya Upanishad*, Atharvaveda says that it is bound down at every time and every moment as if with a string, by the three qualities, Sat, Rajas and Tamas. They do not know its real nature through

When Brahma is deprived of knowledge he becomes possessed of a soul, i.e., all the souls here are themselves Brahma. Through ignorance people call it their own. Their Brahm, God [Brahma Vishnu and Shiva] and souls are one and the same.

This ignorance is otherwise called Avidya (want of knowledge). This ignorance possesses two powers—the power of creation, to which all the living things owe their existence, and the power of turning everything to blank—destroying the intellect. This power they call Mukti or removal of ignorance. In this stage one's belief in the possession of a separate soul is disproved and one calls himself Brahma. He is exempted from birth and death.

In regard to ignorance there are two opinions among the Vadantis. Some believe that it is only one, and that no one has attained absolution. Others say that it is of various sorts and that many have been absolved. Mukti is with them knowledge. If one's ignorance is removed, one attains knowledge and knows one's God. One thus obtains absolution.

It is also said that ignorance has three virtues [1] Rajas which produces wishes desires and sorrows; [2] Sat which yields intellect, happiness and ease; [3] Tamas which brings in energy, ignorance and bodily or physical happiness. It is said before that all the three are combined in

ignorance. In Yoga Vashishtha, chapter IV. Ramchandraji asks if Atma means knowledge, and if Maya is ignorance how Atma could be affected by ignorance. The reply is that it is impossible to solve the doubt. If all these verses were considered together, it would appear that Brahma is nothing but Maya which being interpreted is ignorance and manifests itself in the three forms—Sat, Rajas and Tamas. The existence of Maya is one with that of Brahma.

Brahma, their opinion with regard to the day of judgment is already given under the fifth part of this chapter.

II. *Mimamsak Shashtra*.—Its authors ■ sage Jaimini and his disciples, Morari Missar, Kumaral Bhat, Prabhukar, Kurdar. They are called Mimansakas. With them God is not the creator. They say that some one of these men ever becomes Brahma and ■ one Shiva. They do not believe in the beginning or end of the world. But they do believe in the everlasting nature of the mountains and the oceans without commencement. Pindas (bodies) are according to them, composed of small particles. They dis-believe the existence of Prakritis and molecules.

Knowledge and action are with them the two means of absolution and ■ is independent in his functions. They have ten substances, which will be described under the heading *Nyayashastra* (logic).

III. The *Nyaya Shashtra*.—Its author is said to be Gautum. This science treats of philosophy, logic and polemics. Though it is not considered an organ of the Vedas it is not slighted. Those who are well-versed in this science are called logicians. Its substance is that God has neither beginning nor end. He is the creator. They say that God is related to some form created by himself, and sends through him a book to the people. The book is in four parts—Rugved, Yajurved, Samved and Atharvaved. They do not believe in eternal habitation in heaven or hell. According to them God has eight attributes, six of which have no beginning, (1) knowledge of each thing; (1) effort, (3) will, (4) unity, (5) space or magnitude, and (6) discernment. The remaining two qualities have ■ beginning—(1) union ■ division

All things that exist are made up of one or more of the sixteen original substances. It is difficult to expatiate upon them. I shall content myself with only naming them, (1) प्रमाण (proof) (2) प्रमेय (that which is to be proved), (3) संशय (doubt), (4) प्रयोजन (motive) (5) दृष्टान्त (instance), (6) सिद्धान्त (demonstrated truth), (7) अवयव (member of ■ regular syllogism), (8) तर्क (reasoning by reduction to absurdity), (9) निर्णय (ascertainment), (10) वाद (disquisition,) (11) जल्प (wrangling), (12) वितण्डा (cavilling), (13) हेत्वाभास (fallacious reasoning), (14) छल (Perversion), (15) जाति (futility), and (16) निग्रहस्थान (unfitness to be argued with.)

The means of obtaining absolution is according to them, the true and perfect knowledge of these sixteen substances. The universe formed of them has no beginning but will come to ■ end, as is related partly under the fifth part of this chapter.

IV.—*Vaisheshika shashtra*.—Its author is sage Kanad and its followers ■ called Vaisheshikas. It resembles the *Nyaya Shashtra* in many respects. But it acknowledges only seven substances (1) द्रव्य (a body), (2) गुण (a quality ■ an attribute), (3) कर्म (action or motion), (4) सामान्य (common quality ■ nature) (5) विशेष (special qualities), (6) समवाय (constant concomitance, and (7) अभाव (absence).

V.—*Sankhya shashtra*.—Its author is ■

Kapil.* Its followers do not believe in the creatorship of God. Every thing is created by its nature. This nature is the primeval cause. The universe is without commencement. Nothing is annihilated. They say cause is included in effect.

It mostly treats of four things which are called Tis (1) Prakriti (nature) which is believed to be the cause of everything. It never becomes an effect. We know it by its publicity without beginning, without knowledge, omnipresence and possession of the three qualities of Sat, Rajas and Tamas.

(2) Prakriti Vikriti.--It is the cause of some things, and the effect of others. It is of three sorts--(1) Mahat or precept [2] Ahankar, which is called Vyakrit Ahankar if there is an excess of Sat, Tejas Ahankar if of Rajas and Bhuta Ahankar if of Tamas (3) Tanmatras, which are five 1 शब्द (sound), 2 स्पर्श (contact,) 3 रूप (dimension), 4 रस (liquidity) 5 गन्ध (odour).

(3) Vikriti.--Which becomes an effect but not a cause. It is of two kinds 1 sense and some parts of the body, 2 the five elements created from the five Tanmatras 1 space from sound, 2 wind from tone, 3 light from form, 4 water from juice and 5 the earth from smell.

(4) Neither Prakriti nor Vikriti neither the cause nor the effect. It is called Purusha and Soul. Purusha has two varieties--Jivatma which also has no beginning and Pranatma (God). They believe that when nature is combined with Purusha, the universe is created. They say nature is blind and the soul lame, that is, they cannot do anything single-handed. At the time of universal

destruction all the three qualities [Sat, Rajas and Tamas) will be equal to one another. At the time of creation the Sat quality is in excess of the other two. Then Mahatata is created.

In fine, when nature and Purusha are joined together and the Sat quality is in abundance, Mahatata is brought into existence, which on its part gives birth to Ahankar, Ahankar to the eleven senses and the Tanmatras to the five elements as said before. At the time of the annihilation of the universe the five elements are absorbed in the Tanmatras, the Tanmatras in Ahankar, Ahankar in Mahatata and Mahatata in Prakriti.

VI. *Patanjali shastra*.--Its author is Patanjali. It resembles the Sankhya Shastra in many respects. According to this Shastra absolution cannot be attained without Yoga (contemplation).

Besides these six there are three more Shastras, which the Brahmins do not believe in. One is the Jain Shastra of the Jains. They trust that by virtue of good actions a man becomes omniscient. Afterwards his words become powerful like those of God. He is called God in form. There are twenty four of them. The first of them is Adinath and the last Mahavir Swami. God is devoid of attributes, i. e. unable to do anything, almost useless. Women cannot attain absolution till they are born males. Some of them starve themselves to death to obtain merit. This act is called Santhara. The Brahmins abhor them so much that they prefer facing tigers and elephants to meeting them.†

†In these days the Brahmins are on good terms with the Jains. Rich Brahmins who do not generally beg alms, do so at the houses of Jains on the coconut and last Panchusan holidays. They also perform the marriage ceremonies at the houses.

*Kapil Muni is the great grandson of Brahma.

Another is Bandha Shastra [the institutes of Baudha.] Its author Baudha is otherwise called Shakya Muni. He was the son of Saddothan, king of Behar. His mother was Maya.

It is said that he was born of the naval. He is looked upon as the ninth incarnation out of the ten. They do not believe that he was the propagator of this religion. Its followers do not acknowledge the creatorship of God, neither the beginning and end of the universe. They say that the universe is destroyed and recreated every moment. They practise much of bathing. They eat dead bodies, considering they are killed by God, but do not kill them themselves. They do not even pluck the grass from the earth. Cohabitation with women is not in favour with them.

The third is the Atheistic sect. Its founder is sage Charvak. They do not believe in the existence of any thing except Tatva [reality]. Every thing has proceeded from this Tatva. They believe in the existence of those things only which can be perceived by the senses. They do not put much trust in ideal things. They do not believe in the existence of God; or heaven and hell. That is with them heaven where the wishes of man are being

fulfilled, and that is hell where they are dependent on another. The aim and object of life is enjoyment of pleasures, and acquisition of fame.

We have come to the end of a hurrid description of the Hindu sects. Thoughtful men only know what questions arise thereon. Therefore I have only troubled myself with a bare description of them without entering into polemics. There is enough of room there for the discussion of the talented. The first question is that of inconsistency.†

† One religions book says that God is the doer of all actions. Another says that God does not do anything. One says that the universe is the outcome of His thought and nature. Another says that the universe has come into existence spontaneously, i. e., it is neither the cause nor the effect of any thing else. One says that the universe is without beginning and without end. Another says that it is created. Before its creation there was nothing, except the holy one, God. When the fourteen universes will be annihilated God only will remain. One says that Jiva and Atma are important entities. Another says that they are brought into existence by one and the same individual. Nothing exists except this individual. They are opposed to one another in hundreds of things besides this. It is impossible to seek the path of absolution through them.

PART VIII.

Invitation to accept the Faith.

This invitation relates to the exhorting the men of other religion to embrace the true religion. It is

aimed at the heithans with the prophetship of Hazrat Mahomed Mustafa,† and his being

†Christianity also directs its full

the last of the prophets. **Who** who will embrace his religion will be favoured by God and he who will not, will be doomed to everlasting hell. If **man** on this advice intends to become a Mahomedan it is incumbent upon every true Mahomedan first to teach him that only God is worthy of worship and our true master. Hazrat Mahomed Mustafa is his Banda sent by him. Then make him learn the qualities of Imam, and then it is necessary to give

what what verse it is. Matthew X. says "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. 6 But go rather to the lost sheep of the house of Israel." In Matthew XV. 24 Jesus says "I am not sent but unto the lost sheep of the house of Israel." Considering these verses it appears that the prophetship of Jesus was confined to the house of Israel and this was the reason why he ordered his disciples not to preach among gentiles. Then the preaching of the missionaries to these and their efforts to the same end must be contrary to these verses. This is quite obvious. If **missionary** quotes Matthew XXVIII. 19 which has "Go ye therefore and teach all nations" in support of their instructions to baptize all people, this verse is opposed to the former. Why should we put more trust on this verse than **the** the former? Again this was said after crucifixion and at the time of ascension to heaven. And hence the possibility of this depends upon the veracity of crucifixion. But crucifixion is falsified on various grounds. This cannot be accepted **true**. It is thus proved that it is contrary to these two **to** to invite non-Christians to embrace Christianity. Again the disciples are to invite people to believe in Jesus, they must therefore themselves have trust in him. Otherwise their invitation to have **is** is fruitless. If the missionaries

him a bath †

If a **man** goes to another and declares to him his intention of becoming **Mahomedan** and if the other advises him to wait for some time, or tells him that he would not make him **Mahomedan** and refers him to another, that other man ceases to be a Mahomedan.

If a man embraces the Moslem faith, it is incumbent on him to behave well towards all Mahomedans. Hazrat Sheikh Sadi ordains. "*Ba Hamdillah anbas musulman sud, agar che gada bud sultan sud.*" i.e. he became **Mahomedan** through the worship of God. Although he was **Kafar** he became **emperor**.

It is not permitted to the Hindus to admit men of other religions to theirs. Even among themselves **belonging**

have **atom** [as little **a** a mustard seed] of faith, they would not find it difficult to remove **mountain** to a distant place according to Matthew XVII. 20. But they **not** not capable of such deeds. How then **they** they convert others to their faith? They should themselves first put trust. Again Galatians I has. "8 But though we, or **angel** from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I new again, if any man preach any other gospel unto you than that ye have received, let him be accursed. John's gospel, Revelation, the three epistles of John &c. **not** not brought into existence at the time this epistle was written. The reader is after perusal of this **left** left to think as he may of the missionaries who invite people to embrace Christianity after reading the gospel of John &c.

(† There are seven qualities of faith (1) Faith in God, (2) faith in the angels, (3) faith in the revealed books, (4) faith in the prophets, (5) faith in the Judgment day (6) faith in **second** life after death, and [7] faith in destiny, &c.

to any one of their four main castes cannot be taken into any other. If a Hindu be-

i. e. belief that good and evil proceed from God. The missionaries raise a question against the seventh item. They are requested to read Joshua XLV, 6 If the Hindus entertain any doubt about it, they are referred to *Kin Upnishad*, *Atharvaveda*; *Sat Urudari Upnishad*, *Yajurveda*, and *Arkhai Upanishad*, *Atharvaveda*.)

But if he feels inclined to take ■ bath before conversion to Mahomedanism, it is necessary that he should be allowed to do so

It appears from the Dasatir of the Parsis that Jamshed Padashah divided the Hindus among Brahmins, Kshatriyas, Vaishyas and Sudras. Not only can a member of one caste not go to another, but one cannot perform the function assigned to the other castes. A Brahmin has to teach and to live upon alms. If he leaves this boundary and sets up ■ a physician, trades, or takes part in the politics, he commits ■ sin against his religion. In the same way the Kshatriyas should only administer the kingdom. If they do not do so, but learn, take up husbandry or commerce, they commit a sin against their duty. The same is the case with the Vaishyas and the Sudras. But the Hindus have cut the limits of the duties assigned to them and have against express orders encroached upon the fields set apart for other castes. Not only this but they seem to consider the limits imposed upon them as false. Every one has left the boundaries of his duty, and believes that all professions are open to him. Neither he nor others look upon it as a stain. If it had been against religion, and if they had faith in their regulations, although an ignorant man might not through his ignorance consider it a blot, still sensible men would not have hesitated to declare it so. But we ■ the Brahmins are money-lenders, traders, farmers, and Government servants. They do not now depend upon alms for their sustenance. If they are not degraded in the eyes of others, it is clear that they do not consider the rule ■ binding upon

comes ■ Mahomedan and then wishes to go back to his old faith, he cannot be ■ accepted there.

Here I put two questions to the Hindus, (1) Is your religion derived from God? If you answer in the negative it behoves you to relinquish it. If you say yes, then as God's favour encompasses all men His religion must be open to all for acceptance. What is the reason of keeping non-Hindus outside the pale of His grace?

The Mahomedan religion is the religion of God. It is intended for all. Any one, be he ■ Christian, ■ Parsi, ■ Brahmin, a Khatrī, ■ Vaisya, ■ Sudra, ■ Dhed or Chamar (the last two being out-castes with the Hindus), who embraces it, is absolved from his sins. Your religion is imperfect, so far as it has no room for non-Hindus. Not only this but they even say that only Brahmins are eligible for absolution. This is referred to under the fifth part of this chapter [see page 75.]

[2] Do you believe in the Mahomedan religion ■ having proceeded from God? If you answer in the affirmative as our religion distinctly lays down that those who will not accept it will be doomed to ever lasting hell, it is your duty to become Mahomedans because we must all obey the directions of the religion of God. Otherwise we shall incur the displeasure of God. If you say 'no' I grant it for the sake of argument. What then shall ■ do? What course should we adopt to achieve salvation? Because ■ you say our religion is not the religion of God. Is there any mode of prayer prescribed for us in your religion? If you say there is, then why don't you make us Hindus? If you say there is none, did God create us for nothing? I am curious to know your answer. §

When I was concealing my Moslem Faith, I used to preach it to some friends 11 Hindus were converted in private and for their sake I used to enter into disputes and discussions. It was a strange company. My heart is still full of its pleasures.

I pronounce this blessing "may God make them staunch Mahomedans."

In these discussions, according to the saying 'truth will prevail at last', great Pandits, who were well grounded in their religion, were defeated. In those days a friend whom we were trying to win over said that if a certain Pandit would yield to us in religious discussions, he would embrace Islam. Then at the advice of friends we invited him from his city. He was a master in all the six Shastras. Then

medansim as having descended from God neither do they believe any other religion except their own as true. How are Mahomedans to be saved? This question being a pertinent one, the Dayanadis of the present day who are reformers have set aside this particular rule and commenced to receive men of other creeds into their brotherhood. But they would not sit with the neophytes at the same table. Neither do they intermarry with them. So the old disability of pollution still remains. This shows that they do only to evade the question. But the Mahomedans receive a Brahmin and an outcaste on the same footing and observe no distinction in their treatment of either. An old Mahomedan and a newly converted one are on the same social level. They stand side by side at the time of prayers and not hated and despised like the Christian converts. These are not admitted into Government Churches. If they are admitted, they cannot occupy the front seats. In the ceremonies for Europeans the dead of native Christians cannot have room. But a Mahomedan convert can stand shoulder to shoulder with an emperor at prayers. In mosques the first come occupy the front ranks.

began the controversy, which continued for fifteen days and various arguments were advanced on either side. He did not know of my having become a Mahomedan. On the contrary he believed that I threw down the gauntlet to a definite purpose. One night God put me in mind of a nice argument. Next day I commenced the controversy with it. First I asked him if the Mahomedans stuck to their guns they would reap salvation or not. He said they would. Then I asked him whether the Mahomedan religion was true or false. He said it was true for the Mahomedans. I further asked him if the holy Koran which is the source of their religion was an inspired book or not. He said it was. I stopped him there and requested him not to swerve from the position that the Koran was a book of God. Then I told him that it was written in the Koran. "Whoever followeth any other religion than Islam, it shall not be accepted of him; and in the next life he shall be of those who perish," Chapter entitled the family of Imran, verse 84.

You have solemnly affirmed that the Koran was a book of God. Well then the same Koran says that no religion except Islam finds favour with God; and therefore you should lose no time in embracing Islam. Then the Pandit into what undesirable position he was dragged and he attempted to change it. He said if the Koran contained anything to that effect, it was false. I said never mind, If there is no way for the Mahomedans to obtain salvation in their religion take us to your religion and show us some form of prayer wherewith we may obtain absolution. Is there any form of prayer in your religion which will suit our requirements?" He said there was nothing of the sort in their religion. I made an answer. But our friend for whose benefit this controversy was opened step-

ped forward and said "Oh, Panditji it is passing strange that there is no means of obtaining salvation for the Mahomedans either in their own religion or in ours! What will those poor mortals do? How will they pray to God? Look here the Mahomedans who tell us that there is no provision for our absolution in our religion exhort us at the same time to accept the Moslem Faith, which would get us salvation. While as you say they have no saviour either in their religion or in ours. Are they to be classed with the grass and thorns, which also possess no means of obtaining salvation? I have come to this conclusion that our religion is false." Here ended the dispute. And that friend embraced Islam in private [Pray to God for this victory.]

When the Hindus are exhorted to relinquish their religion and accept Mahomedanism or when some religious conversation goes round, some of them ask why they should forsake their bright religion and adopt our dark one. My^s reply

§ Some sensible Hindus do not forsake their religion from worldly motives, but they admit that Islam is the only true religion. But those among them who are wanting in sense compare their own religion to a well and Mahomedanism to a latrine. They mean by this comparison that a well can be turned into a sewer or a latrine, a Hindu can be a Mahomedan, but the latter cannot be converted into the former, a Mahomedan cannot hope to become a Hindu. I retort that their own religion is like a sewer because it enjoins the use of urine and dung as purifiers, the worship of male and female organs and because it contains many unjust things. On the contrary, the Mahomedan religion is like the sea, because it well explains the unity of God, points out good actions, and keeps us away from wicked deeds and evil words, &c. That is, as a sewer cannot become a sea, a Mahomedan cannot become a Hindu, but as a well runs into and becomes purified by the sea, a Hindu has his sins forgiven

to these is that our religion and not theirs is bright. It is full of unity. And their religion and not ours is dark because theirs is full of sins. Wherein consists the purity of the religion which has the eating and drinking of cow-dung and wine, the worship of the male and female organs and other shameless indecent actions as means of hoarding merit? All your questions have been satisfactorily answered. Read this book from the beginning to the end and you will know which religion is bright and which, dark.

Some admit that the Mahomedan religion is full of exemplary illustrations, but they say at the same time that it is written in their Gita that even if one's own religion be so small as a grain of mustard and another's as big as a mountain, one should not relinquish one's own. My answer to these people is that when one is convinced of the falsity of one's own religion it is foolish to stick to it. The fact only reveals the falsity of the book which says such nonsense. Because if a man comes to know that he has been taking poison and continues taking it, he would certainly die. A religion must contain nothing but truths. That which contains falsehood is no religion at all. If you once embrace Islam, it will be your own religion. You should not forsake it afterwards.

An episode. One day I was conversing with Allaudin, the head preceptor of the Maulas, in the presence of a friend of mine* who was a disciple of his. The conversation turned upon religion. I asked the priest whether he was convinced that the Mahomedan religion was not a true one, he would relinquish it. He replied that it was not possible to falsify

and the worship of other gods excused if he accept the unity of God.

*In the days when he used to conceal his inclination for Islam.

Mahomedanism, but if it was proved to be a false one, and if he still continued in it, he would be incurring the curse of God. The next day, I was talking in the presence of the same friend with Vishnudat, a Hindu Pandit. I put him the same question which I had put to the head of the Maulas. His reply was that he would never forsake his religion even if he would be convinced of the hollowness of it. I was still silent. Immediately my friend expressed his surprise at his sense of justice that he would not leave off his religion even if it was proved to be false. He added that the Mohamedans were not exposed to the same charge of injustice or partiality. This friend of mine was after some days convinced of the evil of the Hindu religion and the beauty of Islam, and secretly followed the latter. *Alhamdo lilahe-ala-jalek.* (Pray to God for this.)

Some say that the Mahomedan religion is a very good one and the Hindu religion is a very bad one. The former has only one God worthy of adoration while the latter has thousands of Gods. But these men being misled by their forefathers do not embrace Islam.

Some Hindus declared that if God wanted them to follow Mahomedanism he would not have had them born in the houses of Hindus but in those of Mahomedans. They were born Hindus. How could they change what was prearranged by God? The reply to this is that it is not incumbent upon a man to follow the customs and manners of his community. He should make use of his intellect in finding out the true religion and follow that which comes from God. For the very reason our religion has imposed upon every Mahomedan upon his attaining the age of discretion the duty of convincing himself of the truth of his religion with arguments and discussion, instead of

blindly following in the wake of his ancestors. In the same way God had you born in the houses of Hindus, not that you may continue as such but that you may use your reason in seeking the true religion and become Mahomedans. This would secure you a post in the Court of God higher than any a Mahomedan could obtain, and you will be known as a man of courage for relinquishing the ways of your ancestors. You will thus achieve merit and the darkness of the ignorance of your mind will be swept away before the light of Islam. God says "God is the patron of those who believe; he shall lead them out of darkness into light." Koran, chapter entitled the Cow, verse 257. Again it is not true that you are born Hindus. Because at the time of birth you bore no distinguishing mark of a Hindu on your body. You did not know at that time either Ram or Laxman. You were not acquainted with either Brahma or Vishnu. You had no sacred thread on your body. Neither did you know how to perform Sandhya or Tarpan. You became a Hindu later on. Moreover it is no use asking how you could subvert the arrangements made by God, because accepting obedience to the prophet falls within the four corners of this arrangement, since Mahomed is appointed prophet by God at His own free will.

For examples, suppose a king maintains a garrison in a castle. Afterwards he sends his order to it through a trustworthy officer commanding them to leave the place for another town, and to act under the orders of that officer. In return the king promises a good prize. If the men were to say that they were from the beginning encamped there, that they would remain there, that if the king wanted them at any other place he should have first stationed them in that fortress, and that if they were to desert that place

they would make themselves open to the charge of violating his previous orders, they would be regarded extremely foolish in considering that to be a transgression of the king's orders which is really execution of them. They would thereby court the displeasure of the king and be punished. Similarly God had you born in the houses of Hindus. When you reached the age of discretion, He sent you word through his trusted prophet to abandon the religion of your forefathers and thereby live in His good graces in heaven. I should have a very low opinion of your intellect if you still persist in considering that to be a Mahomedan is to upset the arrangement of God. If it was necessary not to effect any change, every one would have followed in the footsteps of his father. The result would be that it would be a sin for the son of poor parents to love wealth and property and become rich. His forefathers lived in poverty and wretchedness. He should not therefore have tried to come out of it. If his parents were blind he should have put out his own eyes. If they were lepers and diseased and if he inherited their disease, it should be a sin to get himself cured. But no Hindu acts in such wise in these matters.

If you say that it is not proper to remain in the condition of our forefathers and that in such matters we should use our sense but that in religious matters we should follow our ancestors, my contention is that if in these matters it is necessary to use our reason instead of blindly following our elders, it is the more necessary to do so in religious matters which are most important of all. We should not depend upon any one else in their case. Otherwise it would follow that the son of a thief, adulterer and drunkard should be a thief, an adulterer and a drunkard. But no Hindu considers this to be proper.

Again consider that God has given you eyes to see, ears to hear, the tongue to speak i. e. everything is given to serve one purpose. Then I ask what purpose intellect which is the best gift is given to you for. A wise man would reply that it is given to us by God that we may know our creator, and distinguish the right religion from false ones. By this we shall stand in the favour of God and win a name for ourselves. It is a great sin to set aside the intellect given to us by God and to make the distinction between truth and falsehood dependent upon some one else. If for matters religious the ways of one's ancestors were a sufficient guide God would not have given you different degrees of sense. God has given every one his own share of reason that he may himself investigate his religion and it becomes every one to follow such practices of his forefathers which are in unison with the will of God, and to leave off those that are opposed to it. What a fine thing is said by some poet

लेक लेक गाढे चले, लेकिन चले कपुत;
तनी लेक न चालते सुरा सींग सपुत !†

Your own Shastras hold that it is necessary to relinquish the religion of our forefathers if it is false. For instance, Hiranyakashyap was so unfortunate as to think himself God. He wanted the people to call him God. His son Prahlad saw the evil of this belief and abandoned it. Hiranyakashyap wanted himself to be worshipped but Prahlad believed that true religion expected him to worship God. Prahlad is highly spoken of in your Shastras simply because he left off the religion of his father which being convinced of the falsity of it.

†Meaning—Carriages and bad men blindly take the trodden path, but three individuals use their own judgment in taking a particular course, namely valiant men, tigers and promising sons.

If you say that Hiranya Kashyap and Prahlad both belonged to the same religion but differed only in matters of faith and manners, my reply is that change of religion consists in change of these and nothing else. As Prahlad shook off the false faith and ~~manera~~ of his father and adopted good ~~manera~~ in their stead, you should also leave off bad faith i. e. worship of any one else besides God, and bad manners i. e. idol worship, and should embrace the true faith consisting in considering God only as worthy of worship, Rasul ■ our guide, and good manners i. e. worship of God, saying prescribed prayers, observing fasts &c.

If you say that Prahlad relinquished his father's religion which required his own worship, because his father had abandoned their ancestral religion. The faith that Prahlad adopted was not a new one, but was that followed by his family. My reply to this contention is that just ■ Hiranya Kashyap left off the ancestral religion of worshipping God and instituted his own worship, and just as Prahlad saw the harm of it and returned to the old one, similarly your forefathers left off the old religion of our common ancestors, Adam and Noah, viz. Tohid, and began idol worship, you should also abandon the religion of your forefathers and go back to the primeval Tohid (unitarianism) the religion of Adam and Noah.

If you contend that Adam and Noah ■ not your ancestors but that you ■ the progeny of Brahma, this is incorrect. Because if you were his children, ■ according to your version he had four mouths you should ■ well have had as many. The fact is that you consider yourselves as sons of Brahma at the instigation of Satan. You ■ well ■ we are all child-

■ of Adam. You expose yourselves to another charge by disowning the paternity, of Adam and accepting that of Brahma namely, that ■ Brahma took his ■ daughter Saraswati for his wife, and ■ it is necessary for you to follow the ways of your ancestors you should also do such an act.

Some Hindus think that by relinquishing the religion of our forefathers we pretend to be wiser than our fathers. My reply is that Prahlad left off the religion of his father. The Shastras shower encomiums upon him and hate Hiranyakashyap. One can say that the same insinuation is implied in the case of Prahlad. My reply is the same ■ theirs to this. Here an important question arises against your religion. I do not know what answer you will give to it. It is this that the reason why Hiranya Kashyap is considered a demon and an enemy to God is that although he was only ■ servant of God he wanted all the respect due to Him. Why do you then not consider Ramchandra, Krishna, Pharasram and others ■ wicked men? They also had themselves respected ■ God although they were only His servants.

Consider them wicked, leave off obedience to them and accept that of Mahomed Mustafa, prophet of God, who not only called himself ■ servant of God but considered it ■ great honour to be a servant of God. For instance, it is said in our *Kalema Shahadat* (statements of witnesses) 'I bear witness that there is none besides God, who is rightly worshipped. He is ■ without ■ partner. And I bear witness that Mahomed is his servant and prophet, *

*For ■ account of this verse ■ pages 45-47 behind.

If you say that Ram, Krishna and others were incarnations of God and that therefore you obey and worship them. The reply to this is that just as Hiranya Kashyap was not free from hunger, thirst, sleep, death &c. and was a weak man, Ram, Krishna and others also were not free from these. It appears from your own Shastras that when Ravana carried away the wife of Ramchandra, the latter became very uneasy because he was unable to bring her back single-handed. At last he got her released with the help of monkeys. Krishna died of the wound of an arrow shot into his leg by a Fowler. The weakness and subordinate position of your Thacores is proved in the same way. They do not possess any quality of Godhood that is not founded in Hiranya Kashyap.

If a Hindu questions here how it is that Mahomedans do not leave off the customs of their fathers even though they are against law and divinity, for instances, the head dress of flowers, bracelets and Bhaji, on the occasion of marriages; the dinners given on the third, fortieth, hundred and eightieth, anniversary and Disama day of a man's death with illuminations and specially prepared seats; Moharum and Subebarat; and such other actions for which there is no sanction in law and divinity. Not only this, but some Mahomedans aver that although such and such actions are against law and divinity, they are not going to stop them, because they are the practices of their forefathers. My reply to this is that it is not proper according to our religion not to put a stop

¶ Kazi Sanaullah of Panipat wrote in his will that after his death, the ceremonies usually performed according to custom on the tenth, twentieth, fortieth, hundred and eightieth and anniversary days, should be altogether dropped.

to things against divinity on the ground that they are done by one's forefathers. On the contrary law and divinity require that a thing should be checked if it is against them, though one's forefathers, Pirmursheds, preceptors and Moulvis, and Governors, Kings and others may have indulged in it. If a man attaches more weight to the customs of his ancestors than to express directions of law and divinity and prefers the former to the latter he ceases to be a Mahomedan and is moreover cast out of the pale of Islam. He becomes a Kafir. @ Because he recites the Kalamas of Rasul-ul-lah and not of our fathers, preceptors, Maulvis, Peers, teachers, Governors or Kings. Those practices of our ancestors which are good, which accord with law and divinity, those which are against them are not to be copied, be they observed by any one and every one, in a high or low position. In

@ In the villages surrounding Rander there obtains among Sunnat Jamat Boharas to which I belong, and the Mamon community, the custom of excluding daughters from inheritance. These people lose their individuality by doing and take a great responsibility over their heads. Besides, some Mamons and oil pressers have followed the Hindu law of inheritance, leaving the Mahomedan law to exclude daughters. They have swerved from their Mahomedan faith. It behoves them to say the Kalma over again and marry a second time. Similarly Saiyads of Gujarat and other sects follow the Hindu religion in denying remarriage to their widows. They commit a sin inasmuch as this is against Islam. Those who do not remarry their widows, considering it to be a bad action transgress the Mahomedan law on this point and are thus excluded from the bosom of Islam. Such men also should say the Kalma again, should marry a second time. In short, a man becomes a sinner by violating any rule of law and divinity. He becomes a Kafir by considering it bad and by choosing any other

matters of religion Rasulallah never committed a mistake, whereas all others do' and ■ Hindu doubts on reading this account that as all the Mahomedans say the Kalema of the prophet, why they should go by the different names, Hanafis, Shafies, Hunbalis, Malakis, Kaderies, Chisties, Nakashbandis, Saharbandis, Mojadadadis, Ovesis, Athaeris and Matoeidis and why they should be dragged into the ancestral groove, my reply to this is that ■ do not consider ourselves ■ following the religion of our forefathers but that of the prophet, as they observed it. Yes, there is this distinction that they understand the meaning of the Koran and Hadis better than ■ do. They have read and digested these works and drawn up from them necessary rules. Every Mahomedan hears the religious teaching of that old man for whom he may entertain a high opinion, and begins to feel respect for him. To tell the truth all preaching is borrowed from Mahomed. We respect these old men because they frame rules in accordance with the Hadis. It is beyond our intellectual vision to distinguish between that Hadis which is binding ■ a time and that which has ceased to be so. We follow them because we are helpless to do without them. If a man is ■ clever ■ to draw rules and regulations for himself out of the Hadis, it is not necessary for him to follow them. Because the Koran says in verse 7, chapter entitled the Prophets, and in verse 43, chapter entitled the Night Journey, "Ask those who are acquainted with the scripture if ye know not this." How- ■ if ■ are convinced that ■ particular rule laid down by ■ certain Imam is opposed to the Koran and the Hadis, ■ think that he made a mistake in setting it forth. In this ■ we would ■ follow that rule. Because God and Rasul law for the one laid down in Islam.

are never liable to committing mistakes. Whereas it is not impossible that the Imam may have erred. At the same time ■ cannot blame him for the mistakes. Merit accrues to him even for the mistakes committed in making rules. § He has no control over these mistakes. Our Imams have ordained us to leave aside whatever said by them we think to be contrary to the Hadis, and to go by the latter. In short, our religion has set it down ■ improper to obey a rule (from whomsoever it may proceed) if it contravenes the orders of God and Rasul. This is proved in the Koran [chapter entitled Women, verse 59, where God enjoins, "O true believers, obey God, and obey the apostle, and those who are in authority among you," i. e. a Mahomedan King, teacher, Peer, preceptor, chief or head of a community. Further on (chapter entitled Women verse 59) He orders, "and if you differ in anything, refer it unto God and the apostle, if ye believe in God and the last day." i. e. act according to the directions, of God and Rasul. If they are to your liking, consider this to be a true one; if to that of one having authority over you, consider that to be ■ true one. In short give predominance to the orders of God and Rasul. Still further He enjoins, "this is better and fairer method of determination." If any one has a doubt ■ this point because *Divane Hafiz* says *Bame Sujjada Rangi Kun Garat Peere Mogan Goyad* i. e. if any one Peer orders him to do a certain thing against law and divinity, he must obey him. The reply to this is that the words have ■ implied sense different from the apparent one which is quite irrelevant. Again *Divane Hafiz* is not ■ religious book of

■ Because they ■ not voluntary agents in committing mistakes and these are therefore pardoned. Merit accrues to them for the efforts made by them.

ours, that it ■■■ be quoted as ■■■ authority. And we have this rule for us that if the poetry or writings of an old ■■■ appear to be contrary to law and divinity, ■■■ have to give them new meanings in accordance with law and divinity. Or we think that the import of the author is not understood by us. But on no account do we accept their obvious sense if it goes against law and divinity. Or we believe that the words are not of the man of whom they are imputed to be. Some ignorant or malicious man may have thrown them on his head. It is found from experience that many books on Hadis alleged to be written by Mohammed ■■■ spurious. Or it may be that the words were uttered off-hand in ■■■ moment of unconsciousness and want of selfpossession, for which even God does not take one to task. Things said at such times cannot be quoted ■■■ instances. Again the man may have afterwards repented for his unguarded utterance. What I mean is that nothing said by any one is an authority with us if it goes against law and divinity.

And God says about great poets in the Koran, chapter entitled the Poets verse 224, "those who err follow the steps of the poets." For example, some of the poems and writings of the present day are wicked. The ■■■ of some is sinful. For example,

*T Ham ishkke bande hain, mazhabse nahin vakif, gar Kaba hua to kya But-
khana hua ■■■ kya. Hue ham butke
bande Brahmanse rah karate hain, ha-
ramke rehnevale tumse ishak Allah karte
hain. Duniya ■■■ butonka jo talabgar
na hoga, mahashar men Khuda ka use
Didar ■■■ hoga. Shakhse madke ■■■
Rasulam. Gufata to buro, ke man Khu-
dayem. Chekhush gufat behlol farkhand
farkhand ■■■ Khuda peshe budam do
alida Rahe Hak hargiz nayabi, Tungiri
■■■ tarak, tarake dunya, Tarake Ukba,*

*Tarake Mula, Tarake tarak. Kue
janase khak liyenge ham, apna Kaba
naya banainge ham. Bhala hua
har Bisari, sirse tali balai, Akaeki
kargae, Dwitya gaye mitai. Harne narak
sorag farmaya, gorne avagaman mataya
Ase gorpar tan man varu, har chhandu
par gor na Bisaru.*

Meaning.—I ■■■ devotee of sensual pleasures. I am unacquainted with religion. This being the case, it makes no difference to me whether I live in the Kaba or in a temple. I am a servant of my beloved. I move in the company of Brahmins. Oh inhabitants of Haram (the region, 20 miles round Mecca), I am with you in the worship of God. If any one does not pine for ■■■ beloved in this world, he will not see the face of God on the judgment day. There came ■■■ man who said he was Rasul. I told him to go away, as I was God. What a fine thing is said, and with what a good, fortunate omen that I am older than God by two years! You will never come by the right path, until you leave off four things—this world, the next one, Mula and abandonment itself. I will bring earth from the alley of my beloved and will raise a new Kaba for myself. It is well that God is forgotten. A responsibility is taken away from off my head. The idea of universal brotherhood has stepped into the shoes of duality. God ordained heaven and hell. My preceptor got me emancipated from any more births and deaths. I would do anything and everything for this preceptor. I would rather forsake God than my preceptor.

And some have made the stories of falsehood, adultery and wickedness palatable. For instances, some places in *Badare Moonir* and *Bahardanish*.

Some have exhorted people to commit sins, § for instance, *husano jawani*, *josh khurosh*, *gafurast ejad to sajer bunosh*, (while the handsome youth, strength and spirit last, take this glass of liquor, God is the pardoner of sins.

Some have penned [redacted] upon old men, [redacted] in the poems *Shiano Tabararo*, *Rafi ussoda* and others. Some added to the titles and position and preached to the people about Kibla, Kaba, prayers, worship, prostration of [redacted] servant &c. Some dilated upon the levity of angels, [redacted] in *jo dekhe voh angia*, *Javaher Nigar*, *Firasta male hath be akhtiyar*. (If an angel happens to see a bodice embroidered with jewels, he would wring his hands for not being in love with its wearer.)

There [redacted] many poems, besides these of various sorts. We consider them very bad. The reading and hearing of them deteriorates [redacted] in his faith. But we do not censure their authors because they may have repented.

And if any [redacted] says that Rumi of the Maulas in obedience to the orders of his preceptor brought him [redacted] glass of wine, brought him his wife when called upon to bring a woman, and his son, when asked upon to bring [redacted] sprightly boy. The preceptor then told him that he simply tried the goodness and strength of his faith.

§ Miratus Sidak written by Rev. Bodely and printed in 1851 A. D. has it that Martin Luther ordains to have faith in order to win salvation without undergoing the severity of fasts, the burden of abstaining from evil, and the trouble of good actions. Salvation is [redacted] sure and certain for him who has faith, [redacted] matter if he commits sins fearlessly, [redacted] it [redacted] for Jesus Christ. Have trust, never mind if you commit adultery [redacted] murders [redacted] thousand times a day, and your trust will save you. In Galatians V-4 those who are justified by the law [redacted] said to have fallen from grace.

My reply to this is that such stories are incorrect, false and malicious. If it has found its way in [redacted] book, the author must be [redacted] irreligious man, [redacted] must have written it upon insufficient information. When the prophet of God has not escaped their wicked imputations, there is no wonder that [redacted] Vali may have been undeservedly traduced. Such got-up stories cannot bring [redacted] stain upon our religion.

Even if it [redacted] proved that some old [redacted] did commit a particular sin against law and divinity, it would be sufficient to say here that it could be explained away on the lines indicated above.* In short, it is not proper [redacted] according to [redacted] religion [redacted] order any one to act against God and Rasul, [redacted] obey any such orders ourselves, or to quote as examples the actions or words of any one, whether our teacher, preceptor or [redacted] one else. If any one prefers the order of any man against those of God and Rasul, he is a Kafir, [redacted] heterodox and an out-caste from Islam.

Some say that there [redacted] distinction between [redacted] Hindu and [redacted] Mahomedan, except a line of demarcation, [redacted] that every one should move within [redacted] space allotted to his community. My reply [redacted] this is that they are as far away from each other as the sky is from [redacted] earth. The distance is minutely described in [redacted] book. The line is drawn by the Hindus themselves, without any directions from God to live within [redacted] certain range. If they have instructions from God, they will please to shew with whose tongue [redacted]

* It [redacted] be explained as said above by saying that [redacted] malicious [redacted] must have got it up and imputed it [redacted] them, [redacted] they may have expiated their sin by repentance, or it [redacted] have been done in unguarded moments.

message was conveyed to them. If they produce their old ~~men~~ as witnesses, we ~~must~~ put any trust upon their evidence. Because they were, according to them, wicked, false and slaves to their own pas-

sions. This is related before already. Yes, they should embrace Is'am and follow the way pointed out by Mahomed who has never thought of, said or done any thing against the Will of God.

CHAPTER II.

ON PRAYERS.

IT IS DIVIDED INTO SIX PARTS.

PART I.: HOW TO REMOVE IMPURITIES.

Among us impurity is of various sorts. First is that of the heart, consisting in bad faith, evil temper, and fearlessness to commit sins. This impurity is the worst of all. The way to remove it is to improve one's faith and to escape from bad ones. Many books are written on faith. One should read them. A substance of it is given under Chapter I, of this book. One must concentrate one's belief on it, and keep oneself from what is contrary to it. One must be free from ill temper and sins. This subject is expatiated upon in *Kimiaye Sayadat, Ahya ul Olum*, and other books on Suluk and Nikah. One may refer to them† The second impurity is that of the body and clothes. The way to remove it will be explained here. It is of two sorts—Hakiki and Hukami.‡

† All these works are based upon the Koran and the Hadis.

‡ Rev. Safdarali writes at page 25 of his *Nyaji Nama* that if a thing created by God is considered impure, God Himself is thereby charged with being the creator of impure things. It is enough for him to understand that poisonous things also are created by God. If a man dies of the effects of poison we cannot accuse God of having killed him. Because as he has created poisons he has as well taught us to save ourselves from them. The same is the case with impure things. The

Hakiki impurity is conveyed by ex-missionaries say that the law of external cleanliness was in force before the time of Christ, but that after him internal purity is the only thing to be attended to. The reply to it is that although Jesus possessed purity of heart and divine knowledge, he obeyed the law of cleanliness all his life,—vide Luke II, 21 and 22 and Mark XIV-14. How could Christians claim a higher degree of purity than him so as to do away with the law of cleanliness? A disciple or a servant cannot go beyond his teacher or master,—vide Matthew X, 24. If the missionaries think that as they are no more obliged to make sacrifices, neither are they any more required to observe the law of cleanliness because Jesus had finished it, the reply is that Jesus finished the purity of the heart also, it was equally unnecessary for the Christians to endeavour for that. Again consider that it was necessary in former times to sacrifice animals according to law and divinity. The custom is not in vogue at all at present. It has become superfluous. Similarly it is useless for the Christians to be free from excretion and urine. On the contrary, it is incumbent on them to lose all idea of cleanliness and to use these things. According to the belief among the missionaries law and divinity required outward cleanliness of them and not internal purity. They should ponder over the words of Jesus in Matthew XXIII, 2 and 3. "The Scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do." These

cretion, urine, dung, blood, pus, a dog, a pig, &c. If a thing becomes impure in this way, the way to remove the impurity is to wash it in water right through.

Men taught the distinction between pure and impure things according to law and divinity. It is then groundless to say that after the advent of Jesus it was not necessary to keep ourselves from pure and impure things. Again it is in vain to say that law and divinity of olden time required only external and not internal cleanliness. Because if this were accepted it would follow that all the prophets of those times paid heed to external cleanliness and public prayers but that their hearts were not pure, and they were full of deceit and revenge. Moreover consider that the old Testament enjoins in hundred of places to purify the soul. I give the references. Read Psalms XXXVII-11; Proverbs XXIX-23; Isaiah LXVI-2; Psalms XLI-1; Proverbs XIV-21; Job XXXI; Isaiah 2, 6, Psalms XV., Isaiah LVII-5. The reason why the missionaries are deceived into the belief that external cleanliness was not at all required and that the heart only should be pure, is that Jesus rebuked some hypocrites for their outward cleanliness when their heart was not pure. They have misunderstood his words. Jesus meant to say that it was necessary to have a pure heart. Because the cleanliness of the body is a specimen of the purity of the heart i. e. when the body which is inferior to the soul is required to be kept clean, how could the purity of the heart be dispensed with? The missionaries should look to the spirit of general commandments and not be carried away with the idea that the olden law and divinity are only specimens which they are not called upon to obey. Consider falsehood, adultery, envy of the neighbour, oppression, idolatry &c. alluded to in the Old Testament. What are they the sample of? They are prohibited in the New Testament also, vide Matthew XIX, 18 and 19. Now if you want to know something of their purity of heart, look at the conduct of missionaries and not of the native Christians and be acquainted with their disciples.

that no impurity may remain in it. Some things have the impurity taken away by cleansing them, for instances, a sword, vessels of copper and brass, a looking glass, &c. Because they are hard things having no pores, and hence no impurity can enter through them, and therefore there is no necessity of washing and taking out water from them by twisting. If an impure thing can be reduced to ashes in fire, or turned to salt in salt, or to earth in earth, or has its impurity taken away in some other way it becomes pure. Earth, walls, trees and whatever is produced in the earth become pure when dried and when they contain the impurity no more. Many other things are mentioned in the books of Nikah.

Hukami impurity is incurred by a man if he has a discharge in sleep, or when he has an intercourse with a woman, no matter if he has a discharge on the occasion or not. This impurity is called Janabat. It is called Hadas if ablution is violated. The impurity of periodical menstruation is called Hej. And the blood that comes out in travail is termed Nefas. The impurity of Janabat is removed by washing the whole body, that of Hadas by performing ablution again and those of Hej and Nefas by taking a bath when the blood ceases to ooze out. In the case of these Hukami impurities the body of the person does not become impure enough to make other things impure by his or her perspiration. They are simply forbidden to say their prayers and do certain other things in that condition. A definite period is not prescribed for the removal of impurities of this sort. Janabat and Hadas impurities

But if the vessel is a carved one or has a rough surface it will not be purified by cleansing.

moved by performing Voju ■ bathing. When Hej and Nifas are dried up, the woman should take her bath and the impurity ■■■■ to an end. If Hej and Nifas continue respectively for more than 10 and 40 days, they are not Hej and Nifas properly so called but another kind of illness, called Istehaja.† In this state it is allowed to say one's prayers after bath.

With the Hindus too the out-ward impurity is of two sorts, Hakiki and Hukami. The Hakiki impurity consists in clothes, &c. being soiled with excretion urine &c. This is removed by washing them in water. If it is the human body that is soiled, it should be washed with earth and water. If it is a vessel of bronze or brass, it should be first put in fire and then washed after the manner of the human body. If one's mouth touches such a vessel it should be cleansed with ashes.°

† During the period of Istehaja impurity a ■■■■ can lie with a man, but not in that of Hej impurity. Because ■■■■ blood that is passed in Hej is a kind of refuse like urine and excretion, thrown ■■■■ by nature. Sickness is the result of the stoppage of this sort of refuse ■■■■ it is of any other. There being impurity in this blood cohabitation at the time is injurious. The blood of Istehaja has no such impurity, is not in any way injurious and therefore sexual intercourse is not prohibited at the time.

° The Hindus say that the saliva is pure as long as it is confined to the mouth but becomes impure when it ■■■■ out of it. They therefore consider ■■■■ vessel soiled if it is touched with ■■■■ mouth. It is enough to say about them that they do not consider excretion impure ■■■■ long as it is within the body but that the moment it comes out it becomes impure. Then their mouths can be compared to the alimentary canal. If ■■■■ man touched the vessel containing a liquid in drinking it, he ■■■■ be said to have drunk an impure thing. Because as soon as the ■■■■ touched the vessel,

If one of silver or gold it should be washed with water only. Some ■■■■ of opinion that vessels of gold are purified by being simply exposed to the wind. If one of another caste happens to touch these vessels with his mouth, they should be put into fire and then washed with earth and water to get rid of the impurity Subhan-al-lah (all purity to God) they consider impure the mouth of man, the best of the created, whose body is made up, according to them, of Nar and Narayan,* the mouth which is used for eating

it became impure. The Hindus do not ■■■■ if a man takes his bath and washes the secret parts in the Ganges, but they get angry with one who spits into the river. It appears from this that with them the mouth is inferior to the anus. Again according to their religious views when phlegm, saliva, the excrement of the eyes, hair, sweat, and nails are separated from the body, they become impure. But the dung and urine of a cow are holy. Then the phlegm, saliva, &c., of man ■■■■ worse than the cow-dung. Some Hindus ask why, if we consider all these things pure, we do not spit in ■■■■ mosque and why ■■■■ do not mix up phlegm in flour. The reply to this is that purity is different from cleanliness. The ■■■■ why ■■■■ do not spit in ■■■■ mosque is not because it is impure but because it is dirty to do so. Just consider why water which is pure is not poured ■■■■ beddings. Because it is unclean to do ■■■■. Again earth is pure and still it is not mixed up with flour, not because it is impure but because it spoils the flour. Cow-dung is considered holy by the Hindus but I have not ■■■■ or heard of their washed and ironed clothes being sprinkled over with it. The same reason ■■■■ be given why although phlegm and saliva ■■■■ holy yet it does not follow that ■■■■ can take them out in a mosque.

* Nar ■■■■ man, and Narayan is ■■■■ of God. This comes from Nar-water and Aya to sleep i. e. he who sleeps ■■■■ water. Deh ■■■■ the body. The meaning of the whole then would be 'the body of God.'

purposes and for taking God's name, while they consider pure the mouth of the horse, and the dung and urine of the female. (3) When clothes are taken off body they are considered impure. It is not proper to pray with them before they are purified. If they are woollen or cotton ones they become pure by washing. Coloured ones, by having drops of water sprinkled on them. If silken ones, by exposure to the air or sunshine. (4) The earth is made pure by being besmeared with cow-dung and water. When a man comes out of a latrine, he is to wash first the fore-fingers of his left hand ten times with earth and water, then the hand as many

@ Here it is to be considered that silken clothes are like cotton ones exposed to Najasat impurity. How could they be cleaned by being kept in the wind or shine? Effects of excretion and urine cannot go away in this respect. Why are these clothes still considered pure? The reason I take to be is this that the propagators of the Hindu religion thought it well to keep them in the pleasures of this world and therefore allowed them the use of silken clothes. These clothes being costly and getting spoiled by washing they allowed them to be considered purified in this respect, but they did not if they remained in urine and excretion. But dear Hazrat Mahomed attached little importance to the worldly pleasures and with a view to save them from their prohibited use of silken clothes for men, and put them on a par with cotton ones in point of purification. The same can be said of golden utensils. The Hindu preceptors thought of giving their followers a taste of the worldly pleasures and with this object allowed them the use of golden pots and these were dear and could be got out by thorough washing, they kindly allowed them to be considered purified by mere exposure to the wind. But Mahomed prohibited the use of these vessels altogether, and for purification he allowed them to be no better than those of brass and copper.

times, afterwards both the hands seven times rubbing them against each other, and lastly gargling the mouth with water twelve times.

A man among them incurs Najasat (impurity) when he goes to bed at night. When he gets up in the morning he has to take his bath before saying his prayers and taking his dinner. When he leaves the place of worship and goes to another he becomes impure. He has to say his prayers again after washing his hands, feet and mouth. A woman in her menstruation has her whole body under Hakiki impurity, so much so that her very hand is not allowed to touch clothes and vessels. She becomes clean on taking her bath after six days.† Our

§ When a modern Hindu goes to answer the call of nature, he takes with him a jar which hardly contains a pound of water. He cannot wash his secret parts well with a little water, but on the contrary would spoil other parts. The Dheds (out-castes) take three or four pounds of water with them. This proves that they are cleaner than Brahmins and Banias.

† I wonder how missionaries could ask in their pamphlets why among the Hindus women were not in menstruation permitted to touch anything, and were kept apart from their whole body not defiled! Because their Holy Bible enjoins the same rule. Read Leviticus, XV. "19 and if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days and whosoever toucheth her shall be unclean until the even 20 and everything that she lieth upon in her separation shall be unclean, everything also that she sitteth upon shall be unclean 21 and whosoever touches her bed shall wash his clothes, and bathe himself in water and be unclean until the even." It is clear from this that a woman in her monthly course is considered unclean and as such kept apart. Whatever she touches becomes

reason has no scope to see the justice of such practices. It is confounded to know how the whole body becomes unclean when the blood issues forth from a certain part only.* The **menstruation** is the case when a **woman** gives birth to a child. This is **Hakiki Najasat** (impurity.) Not only she but her whole family, males and females whether living in the country, out-side, or at **home** becomes impure on receiving the information of an addition to the family. This impurity is termed **Sutak**§

unclean. The man who touches her becomes unclean till evening. And yet by questioning the Hindus on this point they betray their **own** ignorance, because the same question can be directed against their own Bible. Moreover the Christian law on this point is stricter than the Hindu one. If a Hindu touches a woman in her menstruation he becomes clean by bathing, but according to the Bible he cannot become clean till evening. If I were to speak after the fashion of the missionaries, I should say that the Bible had this rule copied from the Hindu religion, and that they made so much change that they might not appear alike.

*Some Hindus reply to this by saying that just as the Mahomedans consider the whole body polluted by cohabitation, and wash it, they have the same rule for a woman in her menstruation. My reply to this is that the Mahomedans do bathe after cohabitation, but they do not consider the body as under **Najasat** (impurity,) i. e. nothing becomes impure by their touching it and even food and drink do not become unclean by their touch. For all secular purposes they **are** like men who have taken their bath. They **are** prohibited from saying certain prayers, entering the sacred mosques and reading the Koran. It is a mistake then to put them on a level with women in their monthly course.

§ In some countries the impurity brought on by the birth of a child is designated **Patak** and that by the death of a relation, **Sutak**. This is contrary to what is said above.

When under this impurity they **do** neither say the daily prayers nor offer libations to their **gods**. Other men would not drink the water fetched by them. The mother becomes pure after forty days on her washing her hair with the dung and urine of a cow and sipping the **water**. Her relations become clean after ten days if they **are** Brahmins on their changing the sacred thread and drinking the water of the Ganges or **more** meritoriously on their taking cow-dung and urine; after twelve days if they are Kshatrias on doing the same; after fourteen days if they are Vaishyas; and after thirty days if they are Sudras, i. e. carpenters, blacksmiths and others. The earthen pots used during this period are to be thrown away at the expiration of it.

It is strange how the whole family contracts impurity when a female member of it is in her child-bed. What is more wonderful is that the impurity accompanies the news to distant countries. The period of its continuation varies from ten to thirty days according to the sect to which the family may belong, shortest for the highest and longest for the lowest community. The impurity itself must have been endowed with the power of discriminating to what caste a particular family belongs @ Similarly

@ When a Brahmin or Bania has to answer the call of nature he takes with him a small jar of water, not sufficient to clean the secret parts but to make them the more dirty, while a Dhedi takes a much larger one. The reason might be that the higher castes get less spoiled than the lower one so that they want less water than the men of the lower caste. Paul says in Romans XIV-14 and Titus I-15. "Unto the pure all things are pure." This may be the reason why European missionaries do not wash their secret parts after answering the call of nature.

when a man dies his whole family incurs the impurity called Patak. The rules for incurring and removal of this agree with those of Satak for all castes. There is not the least distinction between them.[†] All the persons whether belonging to the caste of the deceased or not who attend his funeral become unclean. They have to take their bath and change their dress.* May God save us from such an impurity which can pass from one community to another. Impurity is also incurred by

They occupy front seats in the Churches and ■ superior to the native Christians who take the back seats and become clean by washing their secret parts with water. The same rule must have been borrowed by the Brahmins or the Christians may have borrowed it from them.

[†]The Christians ridicule the Hindus about the custom of Patak. Their object in doing so may be to wound their feelings. Or they might not be conversant with their own religion or might be considering some parts of it as false. Because the Bible distinctly speaks on this point. Read Ezekiel XLIV—"25, and they shall come at no dead person to defile themselves but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves, 26, and after he is cleansed, they shall reckon unto him seven days." Also read Leviticus XXI, "1, there shall none be defiled for the dead among his people. 2 but for his daughter, and for his brother, ■ and for his sister ■ virgin, that is nigh unto him, which hath had no husband for her may he be defiled." We have the same account in Numbers, VI-9, XIX-11 and XXXI-19 and other places. To speak after the fashion of the missionaries the Bible borrowed this law from the books of the Hindus.

* On the tenth day after the death the men and women of the whole caste go out of the town to a pond to wash clothes. This custom is known as Dasa.

touching a Dhed ■ Bhangi (out-castes),[†] ■ woman in menstruation, one in her child-bed; ■ great sinner, dead bodies,

[†]Some ignorant Mahomedans also consider it improper to touch a Bhangi (scavenger), or even ■ thing held or touched by him. They think it defiling themselves to do so. This understanding is due to thier ignorance. According to the Mahomedan religion a Brahmin and ■ Bhangi are alike. Not only this but if the law of Islam is minutely observed it will be undoubtedly found that the Bhangi is superior to the Brahmin. The obvious reason why Bhagis ■ despised ■ being low is probably because their occupation is to carry town refuse. But the women in the house also remove the refuse of children. They are also not fit to be touched. Again all the Hindus ■ their hand in washing the secret parts after necessary purposes. As they wash their hands afterwards, the Bhangis do the same. If the exclusion is due to their occupation, harlots and thieves also should not be touched. Once I had been to a village to be present at ■ marriage. At night a Bhangi came to beg food. A woman asked him to place his basket on the ground that she might throw what she had to give him into it. On hearing this I took the basket from the Bhangi, and the dish from the woman's hands and emptied its contents into the basket. The woman looked at my face. I explained to her that his hands were clean, the basket was clean and that there was no reason therefore to be afraid of touching them. Again ■ Bhangi was in the same village splitting bamboos. I happened to pass by him. A man told him to leave off the bamboo that it might not touch him. I purposely took the knife from his hands to the amazement of the people. I told them that the Bhangi was in no way inferior to the Brahmin and that therefore there should be no fear of getting defiled by touching him. Then they understood the point. May God save all Mahomedans from bad practices!

dogs, cats, donkeys, ~~swine~~ and hens. It is removed by bathing with the clothes on.° I am at a loss to class it under either Hakiki or Hukami impurities. On the ~~same~~ line of thought, when ~~a Hindu~~ is about to take his meal he first makes the ground unclean by besmearing it with cow-dung, takes out all his clothes except the loin

§ Similarly hunters, fishers, those who drink liquor, tanners, dyers, shoe-makers, and oil-pressers are all with the Hindus defiled men. If they happen to touch any of them, they have to go through the prescribed form of purification. They consider it incumbent to shave or get shaved the hair on the beard and below the navel. One day I was sitting with ~~a~~ learned man in Surat. In the course of conversation I asked him why the Hindus do not touch Dheds and Chamars. He said that according to the law of mesmerism the body emits natural warmth. The warmth of some may be good, that of others may be bad, and that therefore they keep at ~~a~~ distance from them. If they happen to touch them, they take a cold bath to cool the natural warmth. I told him that if what he said ~~was~~ true it applied not only to Dheds and Chamars but ~~to~~ all others also. Because the natural warmth of all Brahmins could not be equally good. Again one should not touch a man suffering from gonorrhœa, fever and other diseases and exhaling bad natural warmth. If one does touch them, one should bathe. But no ~~one~~ does that. The man ~~was~~ silenced upon hearing this. Again consider that ~~the~~ natural warmth of a healthy Dhed is better than that of ~~a~~ diseased Brahmin. There is ~~a~~ danger in touching such ~~a~~ Dhed, while they should bathe if they happen to touch such ~~a~~ Brahmin. But they do neither.

° I have ~~some~~ some Hindus of Rander

cloth and then sits to dinner. While taking it, he cannot be touched by his blood brother on his entering the house and with his full dress. If he does, the place and the food become impure. What ~~a~~ fine way of contracting the impurity! The moment another person sets his foot in the place of dinner or touches the dishes with his hand they become unclean. Coats, turbans &c. ~~are~~ to be put off during meals. But they do not remove the loin-cloth, which protects the lower half of the body, covers the secret parts and is liable to become unclean with urine or impure water, being nearer the ground than other clothes.§

who if they happen to touch a Dhed by mistake touch ~~a~~ Mahomedan to ~~the~~ the defilement. The pollution is thus brought to an end. It appears from this that they know the Mahomedans not only ~~as~~ men who ~~are~~ themselves pure but also as men who can purify others.

§ Many years ago there came to Rander ~~a~~ Hindu ascetic. He put up in the Bungalow of Malam. He ~~was~~ naked. I was very young at that time. I happened to go there while playing. I saw that some Hindu women ~~were~~ kissing his organ by touching it with their hands. Some had their heads put upon it. It appears that the organ of ~~him~~ is held in ~~a~~ high respect by them. This may be the reason why they consider their loin-cloth as holier than other clothes. But the Hindus of this country have improved a little and consider the loin-cloth also ~~as~~ impure. They change it at dinner time for another called Abotia, ~~a~~ silken digojee.

PART II.

Namaz.

One prayer is compulsory on us every day and night. Its name is Salat. Five different hours are prescribed for it. %At the time of saying it the heart, the

%In some houses the members say their prayers separately by themselves, and in others all the inmates assemble together for the purpose. In some houses the bell is rung, in some the conch is blown and in some fire is kindled to gather the people together. But among the Mahomedans a cry called Bang is raised by the public crier to invite them to prayer. The words used at this moment are explained below, from which the Hindus, Christians and others will see that when the Bang of the Mahomedans is so full of beauties, what numberless beauties their Namaz (prayer) must contain. If my Mahomedan brethren will understand its meaning they will profit by it. May they implore God for His mercy for a sinner like me! In the Bang, *Allah O Akhbar* is said four times. Its meaning is that God is great, i. e. worship none besides Him; do not beseech any one except Him; do not ask anything of anyone except Him; do not fix your attention on any one besides Him. He is great. It is proper to carry out His commands. Leave off worldly matters and devote yourselves to His service. Then the words *Asad ho, Alalaelah-illalah* are repeated twice. Their meaning is 'I bear witness that there is ~~none~~ besides God worthy of worship,' i. e. bear witness to His unity; be satisfied with His Godship; obey all His orders. There is ~~none~~ besides Him to look after you. If you will disobey Him ~~he will punish~~ you from His anger. Then the words *Ashade, Anna, Mohamadar Rasullallah* ~~are~~ said twice. Their meaning is I bear witness that Mahomed is a Rasul of God, i. e., obey all his orders and say your prayers in an assembly according to his orders. Do not ~~do~~ any of the things prohibited by him. Next the words *Haiyalasalah* are used twice. They

tongue and the whole body should be devoted to the dignity of God. We must understand in our minds that God sees us. We must understand the meanings of words ~~and~~ and have a true idea in our

mean that it is prayer time, assemble for the purpose. Do not be out of time. Go towards the pillar of faith. Run to obtain blessings. Then are twice uttered the words *Haiyallalah* i. e. seek your salvation. Herein the prayer (Namaz) is declared to have the efficacy of giving us salvation and saving us from being drowned in the sea of sins. Then are twice said the words *Allaho Akbar* i. e. God is great, why should you not go to Him? Why should you not bow to Him? Lastly the words *Laelaha Ilallah* are used once. They mean that none except God deserves worship. Therefore pray to Him only. Bend your heart towards Him. Do not pray to any one besides God. When Ibane Abbas heard the Bang his complexion used to get changed. His face would turn pale. This was due to his being, upon hearing the words, reminded of the fear of God.

%The missionaries have raised some questions against Namaz. (1) Some Mahomedans who say it do not understand its import not being conversant with Arabic, and therefore their recital is parrot-like. (2) It is to be offered at stated times. Why should there be this restriction? God can be prayed to any time we please. (3) It involves getting up and sitting down, which disturb devotion. (4) The Mahomedans consider it meritorious to read the Koran, but do not think it compulsory to carry out instructions therein laid down. (5) The course of the Namaz ~~is~~ observed at present is quite contrary to those pointed out by the former prophets. My reply to the first question is that granted that they do not know Arabic, yet

hearts of the magnanimity of God, We must fear His displeasure and hope for His grace. With the tongue we must sing His praises, and describe our servanthip and weakness. We must stand with folded hands in the divine presence of God. In the beginning we must understand that we have withdrawn our claims over everything except God. We must then

they do know this much that is the word of God that they read. Ignorance of its meaning is less objectionable than misunderstanding about the author of it. For instance they read at prayers the translation of the epistle to the Galatians and other books under the belief that they are the works of Paul and Peter. Again, before the coming into existence of Protestantism, the ancestors of the missionaries, whether they knew how to read and write or not, said their prayers in Latin. Did not they do so parrot-like? The reply to the *second question* is that times were appointed by the former prophets also. Observe that among the Hebrews three kinds of Namaz—dawn, afternoon and night—are continued down to the present day. The Christians say their prayers simply to please themselves. Although they have no fixed hours for them, Sundays are always considered sacred for them. For works of supererogation there is no appointed time among the Mahomedans. The reply to the *third question* is that in the Namaz genuflexion is undergone, but its object is not to please the mind. It is done by the direction of God without any other set object in view. Hence there is nothing in it to disturb attention. But how can the notes of instruments, the presence of beautiful women and the singing allow of undisturbed devotion in their Churches? All these have a tendency to claim attention for themselves. The reply to the *fourth question* is that the Mahomedans do consider the reading of the Koran meritorious, and at the same time think it most proper to be guided by it. But the Christians do not consider either the reading of the Bible as meritorious or the framing of their conduct to suit it as incumbent, vide Galatians VII-29. For

raise our hands upto the ears, § bowing the head in humility and reverence. Then the head which forms the apex of the body should be put on the ground. Afterwards we must sit with folded hands. Just see how many actions there are in our prayers which tend towards respect of God. They are intended for God only and none else.†

the very reason they do not care to believe in the unity of God as ordained in the first commandment, vide Mark XII-29. In reply to the *fifth question* I quote for them what Rev. Phonder says at page 210 of his *Mijanul Huk* printed in the year 1868 A. D. He says there that the rules of the Mahomedans regarding fasts and Namaz, washing of the hands, feet, and mouth, cleanliness, purifying before prayer with sand or dust when water cannot be had, the hour of breaking fasts, have been borrowed from the traditions of the Hebrews successively received. For instance, they are to this day found in the books *Talmud*, *Gamara*, *Dahara*, and *Midaras*. This proves that the former prophets also had the same rule in respect of the Namaz.

§ In the beginning he raises his hand with the idea that he severed his connection with everything except God, i. e. ; that he was separated from this world. But just as when a man severed from the people meets them again he salutes them, after Namaz he turns his face to both the sides and salutes the people. I have written about the beginning and ending portions of the Namaz. Those who wish to know the secret of the whole Namaz are referred to *Tafsire Aji*, *Hujjatullahil Baley*, *Fotuhate Macciya* and other works.

† The author has not given a full account of the Nimaz. The same is therefore given below. In the beginning the hands are raised with the words *Allaho Akabar*, and then folded back. The words and the posture convey an idea of the greatness and reverence of God. Then is recited the whole of *Subahan Kallahumman*, which relates His cleanliness, praise, blessings, His generosity and unity. Then is

According to the Hindu religion only
 ■■■ prayer called Sandhya is compulsory.

said Anjo, in which safety from the evils of Satan is sought. Then Bismillah is repeated. In this help is sought in the ■■■ of the holy God. Next the verse of Alahamdo is recited. It contains the praise of God, His protectorship, His special grace, His mastership, merit and the dispensing of punishments. After this ■ part of the Koran is recited. The Koran being the word of God, the reading and hearing of it, when the Imam who reads it is very polite in his behaviour, make it manifest that we are in every respect servants of God. But these ■■ effected sometimes for learning the language and sometimes for deriving knowledge. The Namaz cannot be said with such a view. Therefore after saying it, one must go through Ruku and Sijado. Ruku consists in standing with the upper part of the body bent forward and the hands placed on the knees. After the expression of humility in this way the words *Subahana Rabbial Ajim* are sometimes used. They ■■ that God who is very powerful is besides free from stains and harms. After this the words *Same Allaho lemon humedah* are said standing. The meaning of this is that God hears the prayers of all Sijado consists in placing the knees against the ground, bending forward and placing the forehead between the hands. In this away ■■ indicated humility, cleanliness and quietness. Then the words *Subahana Rabbial Ala* ■■ said with the tongue. They mean that God who is highly respected is moreover free from stains and harms. While assuming these postures and in raising the head the words *Allaho Akabar* ■■ used. Between any two Sijadas, presents, grace, guidance, necessities of life and compensation of loss ■■ solicited. Then they rise with the words *Allaho Akabar*. The whole forms one Rakayat (genuflexion.) After this another is gone through. Then sitting quietly and respectfully it is declared that God only deserves our sincere reverence and sacrifice of property and life. Then a salute is offered to Hazrat Mahomed for his guidance. Another is offered for kindness and prosperity for self and others

There are three times for it, morning, noon and evening. In this prayer they

servants of God. Again a blessing is sought for Hazrat Mahomed. And lastly pardon, presents, &c. are sought for parents and all Mahomedans. Towards the conclusion of the Namaz, the words *Assalamo Alekum va Rahamatullah* are said with the face in front and to the left. It must have been clear from this that in every part of the Namaz the greatness and reverence of God are exhibited. There is no praise of the Kaba in it. The Aryans then betray their own ignorance in calling the Mahomedans idolators for keeping their faces towards the Kibla during prayer.

The form of Namaz at present observed by the Mahomedans is the same that was in vogue in the time of Mahomed. But the form of prayer that obtains among the Protestants does not come down either from God or from any prophet. It depends upon the rulers and the Parliament. That is, their form of prayer does not depend upon the wish and liking of God but upon those of man. Rev. Bodely says at pages 25-29 of *Mira Atussidak* printed in 1851 A.D. that in the commencement of the reign of king Henry VIII the people of England were Roman Catholics. But when the Pope refused to divorce Queen Catherine, and to grant him leave to take another woman who ■■ his daughter for his wife he favoured Protestantism. He ordered a new form of prayer to be prepared for the new faith. The old form was so much changed and the new one so ■■ changed and ■■ changed, one after another that people could hardly follow it. He himself made some additions and omissions therein. There were very few who knew what to think and what to believe. Although they were ready to obey his orders, though they be bad ■■ contrary ■■ another, he so often changed them that they could with difficulty follow them, vide Dr. Goldsmith's History of England pages 13-16. Before his death he and his new Protestants prepared new articles of faith and prayer. Those who would not follow them were to be burnt alive. These articles underwent a change in the year 1547 A.D. by the order ■■ Parlia-

are to contemplate upon Brahma, Vishnu and Mahesha. They are to shut their eyes and nose† and meditate upon their form. They are to have in their navel an idea of the figure of Vishnu, black colour, four hands, with ■ conch in one hand, ■ disc in another and ■ club in a third. They are to have in their breasts an idea of the figure of Brahma, red clothes, four mouths and sitting in ■ lotus flower. They ■ to have in their head an idea of the figure of Mahadeva, three eyes, five mouths, white clothes, and ■ mark on the head. They ■ to mutter prayers ■ the while. There are other hymns also which they ■ to recite. With the body they ■ to pray. In the morning prayer they ■ to stand with their faces to the east, and raise the hands ■ in sup-

ment. The next year Edward VI. appointed ■ committee of twelve bishops and six clergy, to prepare new articles of prayer. They changed them in 1553. In this concord many thought that they ■ final formulary of prayers. But alas, in 1559 A.D. Queen Elizabeth took up the matter again. She made strange additions and omissions. Again the formula was altered by James I. in the year 1601. After him king Charles II. changed it in 1662. Again in 1709 the Protestants thought of altering it, but they got tired before the work was finished. Upon these changes and counter-changes Dr. ■ Wisten remarks that ■ corrections and alterations ■ like the actions of a monkey who did not know where to turn his tail. *Tarikh Saltane Englishia* printed in the year 1871 says at ■ that the whims of Henry VIII. made their presence felt in religious as well ■ marriage ■. There ■ changes, small and great, in the rules and observances of the different fifty ■ that have sprung up among ■ Protestants e.g. The London Mission, Presbyterianism, Free Church, Scottish Church, Baptists, American Church, German Mission, Irish Mission, &c., &c.

†It is called *Prana*.

plication.* In the mid-day prayer when the ■ is in the meridian they ■ to stand with up-raised hands. And in the evening prayer they are to stand with their faces towards the west, and to raise both the hands. This prayer is not in honour of God, and there ■ no more prayers except this.

The recital of the Gayatri hymn is considered by them very meritorious. Not only this but all the Hindus firmly believe that no other hymn is equal to it. It is looked upon ■ the fundamental hymn. They say that if a Brahmin recites it in solitude ■ thousand times, he is liberated from his great sin ■ a serpent from its slough. They think that there is no action which cannot be accomplished with the aid of the Gayatri, adding that Brahma, Vishnu, Shiva and the Vedas have proceeded from it. The *Manu Shashtra* says that ■ learned man obtains absolution by the study of the Gayatri, even if he does not perform other ceremonies enjoined by his religion. The *Surya Narayan Upanishad* says that if a man sits facing the sun and reciting the Gayatri, his fear disappears, his pains ■ removed, and he becomes free from the pernicious effects of eating prohibited things† and moving in bad company. The .

* This folding of hands is called *Anjali*.

† The ■ appears to be that when a ■ becomes purified by the recital of the Gayatri, everything becomes clean for him. Now let us examine the Bible Titus I-15 says, "Unto ■ pure all things ■ pure." Romans XIV-14 says the same thing in effect. The meaning of this according to them is that a man does not become purified by believing in the unity of God and the prophetship of Jesus, but he becomes pure by believing in the Trinity and trusting ■ Jesus took ■ himself the curse of our sins. Everything is pure for such a man. Now I ask them whether urine and excretion

Skanda Puran says that nothing in the Vedas is better than the Gayatri. No other hymn can come up to its level, as there is no city like Benarus. The Gayatri is the mother of the Vedas and the Brahmins, and it protects those who recite it. We quote below the Gayatri which is so highly spoken of ओम् भूः भुवः स्वः । तत्सवितुर्वरेण्यं । भर्गो देवस्य धियो नः प्रचोदयात् *Ri. veda, III 62, 10.* Its meaning. The first word is *Aum*. It occurs at the beginning of every hymn. It stands at the commencement of the Vedas. It is composed of three letters (a) (u) and (m). The first letter is a name of Vishnu, the second, of Mahadeva; and the third of शक्ति, a goddess. The second word is भूः which means the earth. The third word भुवः means the sky and the fourth स्वः means the heavens. The re-

unclean and worthy to be shunned or not. If they are, then they are for the pure also. It is therefore wrong to say "unto the pure all things are pure." After their mode of saying I say that Paul borrowed this rule from the idolators. Yes, he has made this change that whereas the Hindus claim the efficacy for the recital of the Gayetri, he claims it for particular beliefs. That is, just as the Hindus ascribed purity to the wicked words used in the prayers of others except God, Paul set aside John XVII-3 and reserved it for bad faith. On the authority he associated himself with wicked persons like the Hebrews and followed their bad customs (Acts, XVI, 1-3; XXI. 23-26), and did not care to see what the result would be, like the Hindus who recite the Gayetri. When Paul says "unto the pure all things are pure," I wonder why II, Corinthians VI, has, "Touch not the unclean."

maining words of the Gayatri together mean "we meditate upon the great light of the sun. May it direct our minds to the path." The signification of the Gayetri, which they extol so much, which they do not teach to any men except Brahmins and Kshatrias, and to them also in private, and in the ears, is so useless and dry that nothing but sin would result from it.

It can be compared to the story which says that once a Nagarsheth (the sheriff of a city) was sitting in his court. A scavenger woman came to him and requested him to grant her private audience. Her request was complied with. When by themselves she told him that the previous night was a very cold one. Now it will be observed here that when the woman first accosted him it was thought that she had something very important and confidential to communicate, but when told it turned out to be useless and not a matter for secrecy.

The Gayetri consists of three lines of poetry. But they have no rhyme or reason. The very first word did not originally belong to it. It was in vain introduced, to make up the metre. *Yajurveda, Chapter XXX, hymn 2; XXXVI-3; and XXII-9*, shew that the author of the Gayetri is Vishvamitra. The word ओम् does not appear in any of the three places. The ancestors of the Hindus have accepted the meaning of the Gayetri given by it by its composer. It does not contain any prayer to God. It is only a solicitation made to the sun. To escape this charge Dayanandji gave it a different meaning in the *Satyarth Prakasha*. But according to the adage, 'the liar is consistent,' he forgot that meaning, and gave it a new one again in *Veda Bhashya*, page 1122. The first book says that the words, भूः

५५: and ५६: describe the qualities of God, whereas the second says that they represent the three branches of the Hindu religion action, ceremonial and knowledge. These meanings have nothing in common. No one can deny that the Vedas have at many places enjoined the worship of other gods besides God, and supplication to them.

A Hindu might wonder here why some Mahomedans offer prayers to persons other than God. For instance, some Mahomedans consider the prayer of God as ■ duty (Faraj) the omission of which is considered ■ mortal sin, and that of Rasul-allah, ■ ordinance (Sunnat) only. Some Mahomedan women offer prayers to Bibi Fatema. Some people walk eleven steps while praying in the direction of Bagdad. This is known as *Salatul Khatvat*, using the name of Hazrat Peer all the while. My reply to this is that between Faraj and Sunnat there is this distinction that he who does not discharge the former has the pangs of hell in store for him, while he who neglects the latter becomes liable to censure and rebuke in the arena of Judgment. An open denial of the former makes a person ■ Kafar. Both ■ prayers to God.

If ■ man while discharging ■ Sunnat thinks he prays to Rasul-Allah he is ■

more a Mahomedan but ■ Kafar. If a man offers prayers in honour of Hazrat ■ Fatema, he becomes ■ Mosharak (polytheist). Yes, if any one offers ■ voluntary act of devotion to God, and transfers the merit of it to Hazrat Pegambar (prophet), Hazrat Fatema or any other saint or grandee, there is no harm.

Those who offer prayers to God according to the *Salatul Khutvat* form have their faces turned in the direction of the Kibla. But they walk, according to their own discretion, a few steps in the direction of Bagdad in the prayer of Hazrat Mahbuba Subhani. Or they consider it ■ talisman. But there is no authority for it in our religion. It is a deplorable custom. In the time of Hazrat Nizam-ud-din Olia the high priests wrote out a judgment for putting down the custom. Another is written in our own days by Janab Mofati Sadar-ud-din of Delhi, Chief of the Fokahas. It is signed and sealed by the great priests of Delhi, Saharanpur, Ludiana, Kotaray, Lahore, Kasora, Amritsar and other places. In fine, it is improper according to ■ religion to consider any one except God ■ worthy of worship and to make any other place except Betullah (the house of God) a Kibla for prayers.

PART III.

Fasts.

Fasts are prescribed by our religion. They consist in the prayer of God from dawn

to ■ set, and in abstaining from sexual intercourse. We can eat in these days

those articles of food which are rightfully obtained. It is a Faraj to keep fasts in the month of Ramjan in the whole year. He who observes them achieves merit. He who does not, becomes a great sinner. He who denies its compulsory character becomes a Kafar. There are other fasts also, but they are voluntary. @ He who observes them hoards up merit. But he who neglects them does not incur any sin. A fast is a great prayer. It is a Kufar to observe a fast in the name of any one but God.

The Hindus observe fasts in the name of their gods and worthies. These are called *Vrits* or vows. The vow of *Eka-dashi* is observed in the name of Vishnu on the eleventh day of each fortnight. The fourteenth day of the dark half of each month is held sacred to Mahadeva. Tuesday is held sacred to Hanuman; Sunday, to the sun; Saturday, to Saturn; the eighth day of the latter half of the month of Shravan, to Krishna; the last day of Ashvin, to Laxmi (the goddess of wealth.) Vows are observed in honour of Kalaka and other goddesses in the months of Chaitra and Ashvin. On the same principle fasts and vows are kept in honour of other worshipful persons. Some ingredients of food which are allowed on other days are prohibited on fast days. In some vows nothing is to be eaten either during day or at night. In some vows full meal is allowed during day but at night only a little is to be taken. In short they have vows in their religion for

any one and every one but none for God.°

°Some Aryans and other Hindus tell the Mahomedans, out of shame, that according to their religion vows are promised to God only. Vows offered to others are improper, and those who offer them act against their religion, just as although there is no vow in the Moslem faith except to God the ignorant among them violate the rule of religion. They challenge others to quote authority for acquiescence of their Shastras. The reply to this is that it is in vain to say the Hindu religion permits vows to God only. If instances to the contrary were quoted from the *Mahabharata* only they would form a large book. However I give some below as specimens. Let us see what Vyasji, the leader of their religion did. *Mahabharata*, Moxa Dharma says in an account of the life of Vyasji that he prayed to Mahadeva for obtaining a son for one hundred years, subsisting all the while upon the wind. This means that he kept fasting for this period. The length of the period is not a day or two but a hundred years and moreover the fast was observed in hope of getting a son. *Skanda Puran*, canto 11 gives an account of the vows of Manorath Tritia and Udyapan. These two vows were held in honour of Parvati, Ashasamak and Ganeshji. At the close of the vow it is necessary for the observer to request Parvati suppliantly to accept the vow and to fulfil his desires. He is next to worship Parvati and Ashasamak and state that he worshipped them along with Ganeshji. The Puran goes on to say that Parvati told Mahadeva that these vows were for Ashasamak and herself and could be performed at Benarus only. She then requested him to explain how they could be observed in other places, whereupon he said that in other places, two idols made

@For the sake of brevity the author has explained only Faraj and Nafil. There is a third called Vajeb. It is compulsory on the Mahomedan to observe fasts which may have been left out if it is to observe those which are promised

If the Hindus question here why some Mahomedans observe a fast in honour of Makhdum Jahania, or Ali Mortaja; and some women, of Saiyad Sultan, Bibi Murad or Chhagarit for fulfilling some object of theirs, my reply is that such people are prevaricators and transgressors of law and divinity. No blame attaches to our religion for such deeds of theirs. Because all these are prohibited in our religion. If a Mahomedan, male or female, offers prayers and observes fasts in honour of any one but

made over to the Brahmins at the conclusion of the vows. *Mahabharata*, Dharma, Parva says that Brahma declared the gates of the world of souls to be open for those who observed fasts on the Ekadash in the month of Falgun with the worship of Mahadeva, those of Vaishakha with that of Madhusudan, those of Jestha with that of Vamanji and fasts on other days with the worship of Garud Damodar. It appears from this that the Hindus worship others besides god and observe fasts in their honour.

†This word is used in the Panjab for ■ small earthen-pot which ignorant women there worship in the name of goddess Kalika and keep fasting in her name.

God, he or she becomes ■ Mosharik.*

†Koran, chapter entitled 'the Cow,' verse 183 which makes fasts compulsory runs as follows.—“O true believers, ■ fast is ordained you, as it was ordained unto those before you, that ye may fear God.” The fear of God is expected to arise from fasts because they weaken concupiscence, curb passions and desires, remove wickedness and arrogance and show the trivialness of worldly pleasures. The reason of this is that fasts weaken the power of the stomach and the secret parts. All efforts in this world are directed with these two for their end. The man who observes fasts will not attach any importance to them and will suffer the less for want of them. It is then proved that fasts have the efficacy to stop wickedness and to make us God-fearing. Again observe that it is very difficult to do without a thing we may have set our heart on. And it is clear that there is the greatest longing for eating and sexual intercourse. When we are once saved from these, it will not be difficult to do without other things, and we shall be god-fearing at last. The author of the *Mahomedi Dinano Khulaso* says at page 36 that Mahomed had no idea as to how and with what motive fasts should be observed so as to prove advantageous. This is not true. Because there is one word in the Koran which explains the advantage. The Hadis gives a full account of the advantages that result from observing fasts. Vide *Blakhari Muslim* and other works.

PART IV.

Charity.

It is to be understood that prayers can be effected in two ways—with the body and the property. The first sort has reference to the body e. g. the Namaz, fasts

&c. In the second property is disposed of for charitable purposes. The latter consists in setting apart a portion of one's property in the name of God, e. g. imposi-

tion of a fixed tax on the Nisab* (a certain estate or number of cattle for which tax is paid.) He who neglects to do this becomes a Kafar. § The gift of

*For silver to be taxable it must be worth 200 Dirhams, equivalent, according to some learned men, to Rs. 51. For gold to be taxable it must weigh 20 Miskals i. e. $7\frac{1}{2}$ Tolas. That is, tax is to be paid if so much or more remains as the net annual earning of a man.

§Some Missionaries say that there is one good principle in the Mahomedan religion, namely, that of generosity (kherat) But Mahomed's rules for giving a certain portion serve no purpose. In reply I refer them to the Bible, where God enjoins the Israelites to give the tenth part of their property in charity,—vide Matthew XXIII 23. Jesus has very cautiously fixed it at half a Shekel,—vide Matthew XVII-24. When we have the authority of the Bible that there should be a criterion, what do we lose if the missionaries denounce this action of Mahomed? The words "half a shekel" of Matthew XVII 24 are found in the Urdu Bible printed at Mirjapur and in the Urdu New Testament printed in London. But the Arabic Bible published in 1860 has the words "two Dirhams" instead, and the Greek Bible has "di-drachma" in place of these. The Gujarati Bible has skilfully dropped the words and substituted "tribute money" for them. When a single word has undergone so many changes, I leave it to the reader with what reserve the words of the missionaries should be understood when they say that the words of the Bible have not undergone any change in any language. Let us now turn to what the author of the *Mahomedi-dinano-Khulasao* says at page 36 regarding charity. He states that the rules of the Koran can be divided into two classes. One informs us what things and how many or how much of them should be given in charity. For instance, camels, cows and sheep among the cattle; dates and currants among fruit; money, cereals and all kinds of goods. One-forty-first part, or one and half per cent. of the price, of these has

Idulfitar (Id of Ramjan) and the sacrifice of Idul Doha (Bakara Id) are compulsory

has, by speaking in this strain betrayed his ignorance. Besides it proves the falsity of his statement in the preface (page 2) that he knows the Koran, inasmuch as the Koran nowhere gives instructions regarding the sort of things and their quantity which should be given in charity. It is the Hadis which prescribes rules about these. Neither book assigns the portion to be given at what he has stated here, namely, 1-41 of the number or quantity, or $1\frac{1}{2}$ per cent. of the price. The Hadis lays down one goat to be given for five camels; a camel one year old, for twenty five camels; a camel two years old, for thirty-six of them; a one year old calf, for thirty cows; one goat or lamb. for forty goats or sheep and two for one hundred and twenty-one of either and so on. For the produce of the land a tenth is to be given in some places, and a twentieth in other. Thus particular portions are prescribed for animals and products of husbandry. In absence of payment in kind, an equivalent in price should be given. How can this be only $1\frac{1}{2}$ per cent? When the part to be given does not bear this proportion to the gross quantity, how can we have this ratio in prices? Again the Hadis goes on to state that for twenty Miskals of gold half a Miskal should be given, and for two hundred Dirhams, five Dirhams i. e., a fortieth part of each and not forty-first. The author of the *Mahomedi-dinano-Khulasao* wants to show off his knowledge of Mahomedanism by writing such nonsense. Further on he says at page 37 that it is good to be charitable, but it is erroneous to say that this would be a means to one's salvation. Because Christianity distinctly declares that the actions of a man though suitable to the rules and regulations of his creed will not effect his salvation. The first reply to this is that a Christian and especially Mr. Chhaganlal will not be saved according to the regulations of Christianity. This is explained at pages 101-103. "Wilt thou know, O vain man that faith without works is dead? Was not Abraham our father justified by works

on those who can afford to make them.

the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James II 20-22. "Ye see then how that by works a man is justified, and not by faith only. Likewise also not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?", James II-24 and 25. It is then proved that actions are necessary for justification. Matthew, VII-21 states, "Not every one that saith unto me, Lord Lord, shall enter unto the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Luke, VI-10 and XIII-27 to the same effect. The reader will see that Mr. Chaganlal is ignorant of the Bible as well as the Koran. Remember that according to the Koran salvation depends upon God's favour and mercy. Whoever is favoured by Him is saved. Good works deserve his favour and mercy. Read the Koran, chapter 5 entitled Smoke, verses 42-57; Light, verse 14 and Kneeling verse 30.

Some Hindus raise a question upon the offering of animals upon the altar. The question and its reply are noticed by the author himself and so I do not speak upon them here. But we shall see here what the Bible has to say regarding sacrifices. In Leviticus XVII-11 the blood upon the altar is spoken of as being an atonement for the soul. The Bible recommends it in many places for the atonement of sins, for instance, Leviticus, V; XIV-22; XV-15, 30 and other places. The Christians say that the offering of animals cannot expiate sins. They simply prognosticate the crucifixion of Jesus. Sins cannot be forgiven without the infliction of punishments. Therefore God was merciful in offering up His dear son to save the people. In reply I ask them what proof they can adduce to prove that the slaughter of animals was a sign of the crucifixion of Jesus. If the ancient people had not had their sins pardoned by sacrifices according to the Bible, it would follow that God deceived them in saying that their sins would be pardoned by sacrifices. But this it is not possible to have occurred.

Other forms of charity are optional. We go through these different sorts of adoration to please God and to live in His vicinity. We have full assurance that God will be pleased with us for such deeds. We fear that if we did not discharge our duties God would be enraged. In short, the different forms of prayers are all intended for God only. We pray to God for fear of incurring His displeasure and with a hope to obtain reward from Him.

They will have therefore to admit that their sins were atoned for by sacrifices. The sins of the Christians also would have been forgiven in the same manner. Where was, then, the necessity of offering up Jesus? If it is not reasonable to sacrifice animals for expiation of sins, does it stand to reason that an innocent man should be crucified for the sins of the world? Ezekiel XVIII-20 states "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." No one will bear the iniquity of another. Thus it is proved that bearing iniquity for the people is wrong. Again I ask them if God was able to pardon sins without crucifying Jesus or not. If he was not, Matthew VI-9, where Jesus recommended prayers for forgiveness, is useless. They would on the contrary testify your madness. Because since God cannot excuse sins, praying to Him would be teasing Him. If He was able to excuse sins, why was poor Jesus killed? If the crucifixion of Jesus was indispensable for the atonement of sins, those before his death could not have been pardoned. But it appears from Matthew IX-2-6 that Jesus forgave the sins of a man sick of the palsy, and said that 'the son of man hath power on earth to forgive sins'. It appears from Luke, VII-47 that Jesus forgave the sins of a woman. If Jesus had come into the world to save the people by his crucifixion, he would have voluntarily ascended the cross, and would not have cried aloud, "My God my God why has thou forsaken me?" Matthew XXVII-46 and Mark XV-34. He forgot that he was the son of God. As such he ought to have addressed God as Father. But in his fright

The Hindus wish for the vicinity of some one else, and pray to him either because they are afraid of him or because they expect some good from him. Praying with the body is related. That by means of property consists in offering a living he-

he called him God. He would not have been afraid of death. Again he would not have said, "If it be possible, let this cup (of death) pass from me." Matthew XXVI-39. This proves that Jesus did not die a voluntary death. If atonement of sins is true, Judas Iscariot did a very good deed in betraying Jesus, for he thereby saved all the Christians. Much merit should accrue to him for this. However, Jesus distinctly says in Matthew XXVI-24 "Woe unto that man by whom the son of man is betrayed." The man who betrayed him is Judas, Matthew XXVII-3. Again he says in Matthew XXVI-64, "Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the cloud of heaven," once more in John VII. "33 Yet a little while am I with you, and then I go unto him that sent me. 34 ye shall seek me, and shall not find me and where I am, thither ye cannot come." It is clear from this that Jesus went to heaven and another man was crucified instead. Because if a criminal dies no one cares for him. But if he escapes from his prison, he is chased. For this very reason they did not recognize him when he rose from the grave—vide Luke XXIV-37. If the person crucified were Jesus, they would not have forgotten him in two days neither would Jesus have been obliged to ask them to behold his hands—vide Luke XXIV-39. Is it said anywhere that the complexion would undergo a change after death? There are many other instances to prove that Jesus was not crucified. For further information on the point the reader is referred to *Novedjaved* and *Dolote Faruki*. On account of these weighty considerations the crucifixion is flatly denied by some sects among the Christians, e. g., Basilians, Corinthians, Corpocarians, Dositis, Gnostics, Arminians, Nazarites and Thois. Just consider how that, on which salvation depends, and

goat to the goddess or killing him in her name, in laying by a portion of the property in the name of Gods, in offering up sacrifices and in promising vows to Gods.†

If a Hindu contends that the Mahomedans also set apart a tenth part of their property in the name of Peer Sahab or Saiyed Sahab, that some of them present their children to Peer Sahab as slaves, fix ransom for their release and then pay a tenth part of it in the name of the Peer Sahab; that some take out a part of the

owned by so many sects containing hundreds of learned bishops.

† Some Hindus say in reply that the Hindus do so but it is due to their ignorance and that no blame therefore attaches to their religion. My reply to this is that by saying that the ignorant among them do it, they admit that it is wrong to do so. If it has found its way into their religious books, it will be a stain upon their religion according to their own admission. Let us then turn to their religious books. In *Krishna Gita* canto II, Krishna ordains the sacrifices to the Gods that they may prove helpers and if any one will vow offerings to a God that God will gratify his desires—*Mascal*, *Upanishad* says the same thing. Once the great Pandits of Benarus cut to pieces a young boy and offered him as a present to the goddess Mahakali. The reader of News papers is not unaware of this. Read the *Deshi Mitra*, dated the 17th August 1893, and the *Bombay News*, dated the 10th idem. Some Hindus say that they do offer sacrifices but there is no harm in that. The religious books of the Mahomedans say that the sacrifice of Habil was offered to fire. The reply to this is that at that time there was none to accept charity. Again it was burnt by fire from heaven, so that no man can be charged with the destruction of property. But in their sacrifices they themselves kindle fire and destroy property. The Arya-samajis claim for themselves a belief in and worship of only one God and none else. But I have myself seen some

produce of their fields for Hazrat Ali Murtaja; that some wash their ornaments and keep them in the name of some one; that some offer oblations to the Peers for fear of being harmed by them or in the hope of obtaining some reward from them; that some promise vows to them; that some sacrifice animals or set them free in the name of Peer; and that some offer goats to graves; my reply is that these people are ignorant and have lost the right path. No one of the acts enumerated is held proper by our religion, whereas your religion countenances them all. According to our religion, it is not proper to pray in any of the two ways to any one except God to obtain his vicinity, or to hope for reward and to fear punishment from any one but God.

PART V.

Pilgrimage.

Our religion enjoins a pilgrimage to the Kaba upon those who can pay the expenses and keep a conveyance. They must take with them all those who depend upon them for their maintenance, if they can afford it, provided, in both cases, the way is not beset with obstacles. The Kaba is a holy house in Mecca. God ordains that prostration should be made with the face in the direction of the Kaba and in no other direction. The prostration is not meant for the Kaba but for God. Only the face should be directed towards the Kaba. ¶ On account of the dignity and prestige of the house it is made the Kibla for all the Mahomedans. We, Mahomedans go there to praise God and lay bare our humility. We circumambulate the holy house. Near it there is a plain called Arfat where we halt on the day of Arfa. The pilgrim has his previous sins forgiven by God. It is not allowed to go on a pilgrimage to any other house but the Kaba. Not only this, but it is

a sin to do so.^o

The Hindus have many places of pilgrimage. They are set up in honour of the revered. They pay a visit

with their own religion say that paying respect to a house is nothing but idolatry, and that Mahomed turned his face towards the Kaba in order to fix the attention of the idolators of Mecca. The reply to this is that the Koran itself, chapter entitled the Cow, verse 150 orders the turning of the head towards the Kaba. Again it is foolishness on the part of missionaries to consider as idolatry the respect paid to God by turning the face towards the Kaba in obedience to His orders—vide Psalms CXXXVIII, 2, "I will worship towards thy holy temple," and V-7. There are many other verses to the same effect. If it is idolatry to turn the face towards the Kaba, is this not idoltry? But they want to deceive others, are unacquainted with the Bible or believe such verses to be spurious.

¶ Some missionaries being unacquainted not only with Mahomedanism but also

^oIf the reader desires to read the reply to the false charges preferred by the ignorant against pilgrimage he is referred to *Gayatus-Shaur, Ba-Hojage Hujjil-Mabarur* on the subject. It has 434

to those places and worship their titular deities. These places can be counted by

pages and printed in Calcutta and Nolkishwar. The author has not only replied questions raised by opponents but has also himself raised some questions and answered them. Let us here read what the author of the *Mahomedi-dinano-khulaso* has to say on the subject. He writes at page 32 about the Hajar Asvad (black stone) that there is a tradition that the stone came with Adam from heaven. Further on he says that every pilgrim kisses it with devotion. In reply I ask if they have any evidence to prove that Adam could not or did not bring it from heaven. The Mahomedans say "Allaho Akhbar," pray to God and kiss the stone. But this does not constitute worship of the stone. One reason why they kiss it is that they are so enjoined by God. It is then futile to raise any question against it. The second reason is that Mahomed kissed it and said that it was our witness, and therefore it is that we like it. One missionary has asked how a stone which is a lifeless thing could bear witness. I told him that though he was a missionary he did not read the Bible which speaks of a stone being a witness. He was angry with me and asked me to give references. I advised him to read Joshua XXIV-27, "And Joshua said unto all the people, Behold, this stone shall be a witness unto us for it hath heard all the words of the Lord which he spake unto us it shall be therefore a witness unto you lest ye deny your God." Similarly Genesis XXXI-48 contains the same thing. The missionary was silenced. In the same page it is written that there is a tradition among the Hindus about this stone that it is the Linga of Shiva. I ask in reply if there is any evidence to prove that. What tradition says so? Even if there be one, what harm is there? They as well say that Ram and Rahaman, Mahadeva and Adam, Eve and Parvati, Krishna and Christ are one and the same person. Is this also true? If it is, it becomes the duty of the missionaries to contemplate upon the Linga. Further on it is said that the Arabs of olden days

hundreds, for instances, the Ganges, the Jamna, Volcanoes, Kangada, Annapurni

were idolators and worshipped the Shivalinga. That worship has continued down to the present time among the Mahomedans. The reply to this is that it is true that the Arabians were idolators. But what evidence have they to prove that they worshipped the Linga? Was their religion like that of the Hindus? Admitted for argument's sake that they worshipped the Linga, what of that to the Mahomedans? Do they also adore it? they consider it a Kufar. The Bible says that Jacob poured oil upon the stone. Which is Ling-worship? This or the kissing of Hajar Asvad in the name of God? Vide Genesis XXVIII-18 XXXV-14. The reader will understand what degree of mistake the missionaries have committed in alleging that the worship has continued down to the present time among the Mahomedans. Further on it is said that in the north of the sacred mosque there is a tomb of white stones. This again is not correct. Not only in that place but any where in the whole mosque there is no tomb. Yes the Hadis says that hundreds of prophets were interred there. But there is no tomb. Again it is said in respect to Jamjam that the Mahomedans believe that when Hagar was afflicted with thirst, the angel of God showed her a stream of water. This Jamjam is the same stream. Is there any doubt? They say that the Mahomedans only say so, and none else. But they do not know that the Bible itself gives an account of the well of Jamjam, vide Genesis XXI-19. Just as the Hindus consider the water of the Ganges at Benares holy, and take potfuls of it to distant countries, the Mahomedans consider the water of Jamjam sacred and take it to different countries, in bottles. In reply I ask what harm there is in doing so. Mr. Chhaganlal is ready to pick holes in other men's coats, but he does not know that thousands of Christians pay a visit every year to the place where Christ was baptized for the forgiveness of their sins. They bathe there and take the beloved water of that place in bottles, vide Rev. Joseph Jacob's Geography, page 23. Some stubborn missionaries

Goddesses Mansa, Asa, Balasundari, Genti, Bhadrakali, Ashtabhuji, Vrindravan, Mathura, Dwarka, Kashi, Jagannath, Badari, Kedar, Gaya, Fokar, the Himalayas and numerous other places. Going to these places is not praying to God in any sense. Hazrat Musle-hud-din rightly says *Harasu davad Aakas ke jadare khesheranad; Vansha ke bakhanad, badare kas nadavanad*. meaning: He who is

driven away from His gates, runs about in all directions; he whom He invites will not have to knock at others' doors. A Hindu might urge here that the Mahomedans also have several places of pilgrimage, where there are the graves of their revered men, e. g. Ajmir, Sarhind, Pakpattan, Sgoda, Makanpura, Broach, Daska, Ghandam, Piran, Kaiyar, Gangoh, Shekhupura, Barnavah, Shanam, Nakahaha;

state that the water of Jamjam produces cholera, and Carnalus Fandic writes in his Geography, *Miratul-Vadia, Filcortil-Aradia*, page 222 that the water of Jamjam is not drinkable, because it gives rise to pimples. There is a vast difference between what Carnalus and the missionaries say. Instead of criticising this difference I will enlighten these ignorant folks with the information that the water of ■ well can be soiled in three ways—(1) by the falling into it of pudrid things; (2) by its having underneath some mine; and (3) by its remaining stagnant for ■ length of time. Let us now examine whether any of the three ways is possible in the ■ of this well. Nothing falls into it. Because it is against law and divinity to throw anything into it neither can anything fall into it by itself, because the well is in ■ well-built house and the parapet encircling it is as high as man ■ that not even drops of water can fall into it. Thus there is no danger of the water becoming impure in this way. If the water is rendered bad by having a mine underneath, cholera must rage every year and not only occasionally as is now the case. Those who are acquainted with Mecca life know full well that sometimes there is no cholera for two or three consecutive years. The third way too is inapplicable because from dawn to ten o'clock at night every day water is drawn out with five or six buckets. Thus it is proved that the water of Jamjam is pure and contains no impurities. How can it become impure, when it was produced to quench the thirst of Hagar and Ismael, Read Genesis XXI. It is medicine to hundreds of sick men. Read *Gayatush Showr*. Again Mr. Chhaganlal says that when near Mecca the pilgrim is obliged

to put on a strange dress. He does not say what this dress is. The emperor ■ well ■ the dervis covers his loins only and has ■ quilt besides that he might profess humility in the court of God, and consider himself no better than a dead man. The custom results in much advantage and no harm. Further on he says that the Mahomedans after being attired in this fashion go towards the holy mosque, and there circumambulate the Kaba seven times, just as the Hindus do with their Shiva. The reply to this is that Mr. Chhaganlal, reverend as he is, is not conversant with the Bible. Read Psalms XLVIII-12, "Walk about Zion, and go round about her;" XXVI-6, "So will I compass thine altar, O Lord." Is this also like circumambulation of Shiva? If it is not, how can they bring the same charge against us? Mr. Chhaganlal, you render very good service to the mission. You have become ■ convert to Christianity, but have not yet abandoned the prayer of Shiva. You want to prove the worship of Shiva from the Bible by speaking of the Mahomedans. Again, he says that at a distance from the Kaba there are holy hills, called Safa, Marva and that the Koran chapter entitled the cow, 159 enjoins the mahomedans to take a turn round them. Mr. Chhaganlal ought to have convinced himself on the point by asking some Mahomedan, before he sat to write this. The pilgrims do go from Safa to Marva and back, remembering and praising God and saying 'God is great' on their way. But they do not go round these hills. They halt at some plain near Arfat and stay there till evening, all the while remembering and praising God, repenting for sins, saying 'God is great', or 'There is no god but

Amaroha and other places. Mahomedans go there from distant places to have their

God. I wonder how Mr. Chhaganlal came to commit the error of speaking about the circumambulation of these hills and even of going to the length of quoting verses from the Koran. Perhaps his object was to stand high in the opinion of the missionaries by pointing out authority in proof of his statement. But he has to look down before those who know these verses. The first verse gives a description of the tour from Sofa to Marava, and the second that of praying to God in a place called Masha-aril-haram on the return journey from Arfat. Again, it is said that the pilgrims take seven turns round these hills and thereafter repair to the valley of Mina. This is also incorrect. They do not go round the hills seven times. Mina is the name of a place, a square mile in area, containing large buildings. There is another open plain, where tents are pitched. How can it be called 'a valley'? Further it is said that there are three pillars. It is customary to throw seven stones on them. The reason is that when Abraham was going to offer up his son Ishmael, Satan met him at that place and dissuaded him from obeying the command of God. Abraham drove him away by petting him with stones. Stones are thrown in memory of this event. The reply to this is that if it is done in memory of the driving away of Satan, if it warns the soul to always look upon Satan as an enemy and never to act upon his advice, what harm is there in continuing the custom? The custom that is really bad is that of taking bread and wine every year, considering them the flesh and blood of Jesus in memory of the crucifixion of Jesus and calling it the Lord's supper. Further it is said that a sacrifice is thereafter offered. The reply to this is that sacrifices have been offered by all the prophets, but that of burning as described in Leviticus is like the Pitar of the Hindus. Again, it is said that after the sacrifice the pilgrim has to get his head shaved and nails pared and to bury them under the ground. The reply to this is that when the pilgrim has undertaken the vow of Abram, he does

desires fulfilled. At Pakpattan there is the gate of heaven. He who passes

not put on sewn clothes. He neglects his soul so much so that he does not even get his head shaved and his nails pared. When he is freed from the pilgrimage, it is necessary for him to become clean, to put on clothes, to get shaved and to pare the nails. But according to the Bible the head is to be shaved after the fashion of the Satak among the Hindus—Leviticus XXI 6. Moreover it is said that these pilgrims are considered meritorious and such they are very much respected. But this sort of merit can be obtained by the rich only. It is beyond the reach of the poor Mahomedan. For a reply read John V. 3. The orders are not too difficult to obey. The pilgrimage would have been beyond the means of dervises, upon whom therefore it is not made compulsory. What blemish can he find with it? Now I speak according to the mental calibre of Mr. Chhaganlal and say that the Israelites were ordered to pay a tenth part of their property, and that the merit of building a church can be obtained by only the rich among them. How poor Christians and Israelites hope for it? What answer will he give to this? Again, it is said that the false ceremonials and childishness connected with pilgrimage were in vogue from the time of idolatry among the Arabians and before Mahomed came upon the stage, and that this is admitted by some Mahomedan writers. The reply to this is that it is nothing but foolishness on the part of Mr. Chhaganlal to use such epithets in regard to the sacred duty of going on pilgrimage. He says in the preface to the *Mahomedi-Dinano-Khulaso* that he has read the whole Koran. If it were a fact, he would not have talked such nonsense. Because the Koran distinctly says that the rules and regulations of pilgrimage come down from the time of Hazrat Abraham,—read the chapter entitled Pilgrimage, verses 25-33. Yes, this much is true that although the Arabians were idolaters, yet being descendents of Abraham they continued to follow some of his observances regarding pilgrimage. But it is not understood how on this ground he is justified in using the words 'in vogue from the

through it even once, goes to heaven. The reply to this is, that so often given by us, that the ways of the ignorant count for nothing.

Formerly visits to graves were said to be fruitful of much advantage. No demerit attaches to one who approaches them and salutes them after the manner laid down by Mahomed, begs the good of the interred and that of himself, & recollects that he too is liable to death with the result that he acquires a distaste for worldly things and saves himself from sins, and begs grace for the interred and for himself. A visit to the tomb of Hazrat Mahomed, ruler of the whole world, is very meritorious. But it is not proper to pay a visit to any tomb with the object of making a pilgrimage, offering prayers or asking boons of it.† It is not permitted moreover

time of idolatry.' Suffice it to say here that the holy house of Jerusalem which is respected even by the Christians is, before the time of Jesus, the temple of Peter,—Vide *Mifatahul*, page 135. Would it be true to say of this temple that it dates from the time of idolatry? No, Never. The same may be said of pilgrimage. Again Mr. Chhaganlal says that some writers have admitted this. If it be true, will he name at least one such Moulvi who does so? There is no wonder if he finds the rules of pilgrimage to be weak and unprofitable,—vide Hebrews VII. 18.

¶ There is more hope of a blessing being realized if at the time of pronouncing it the person is calm and quite. When a man visits a tomb, he harbours an aversion for the world, and turns his attention towards the origin of things. So that there is no disturbance. He begins to fear. For the very reason, asking of boons there is considered good.

† Some ignorant persons in Ahmedabad go to the tomb of some saint and there perform the ceremonies prescribed for pilgrimage, and expect the merit of the latter. This is a great mistake and

to prostrate oneself before a tomb, to take a circuit of it or to kiss it. Burning a lamp near it is also prohibited. Raising masonry work, erecting a building over it and even whitewashing it are not allowed. The supposed efficacy of the gates of Pakpatan is a myth got up and circulated by the keepers greedy of deriving gain therefrom. Our religion nowhere says that a person would go to heaven for himself simply by passing through a gate. The necessary qualifications for the purpose are the grace of God, faith and good deeds. It is not proper according to our religion to speak in decisive terms of the going to heaven of anyone except of those who are declared by the Koran and the Hadis to be residents there e. g. the prophets, Hazrat Abubakar, Omar, Usman, Ali, Talaha, Jaber, Abu-Obeda, Saad, Said, Abdurrahman, Hazrat Fatema, Hasan and Hussein. Similarly it is not proper to speak assuredly of any one's living in hell except of those whom the Koran and the Hadis declare to be residing there, e. g., Satan, Dajjal, Firaon Abu-l-hat, Abu-Jel el and others. When the residence of Hazrat Baba Farid Sakarganj in heaven is not known with certainty, how can heaven be promised to one who passes through the gates? The history of the gates of Pakpatan is this that Hazrat Nizam-ud-din Oia had received a visit from the prophet at the place where the gates now stand and Hazrat Nizam-ud-din liked the place very much because it witnessed his friendship

their part. The duties of pilgrimage can not be discharged anywhere we please, according to our discretion. They must be performed as enjoined by God. We shall read here what the prophet says about the worship of tombs in *Ibne Maja*. It is said that verily Rasullah has said that he had forbidden the worship of tombs. We must visit them however be- cause they are useful in securing dislike

With and affection for the prophet. It
 ■■■ the keepers who to gain ■ living

of the world and in reminding us of the judgment day. Now consider that the object of prayers is contemplation of God and freedom from the bondage of this world. These are obtained by looking at and philosophising upon the tombs in this way that the ■■■ who were buried there were endowed with the power of locomotion ■ ■■ are. They had houses to live in, as we have. At last they had to leave everything behind. Only their good deeds accompanied them. They had handsome bodies. These are now turned to earth. When the worship of tombs was attended with ■ many advantages, why did the prophet prohibit the people for ■ definite period from practising it? The answer is that in the beginning people had left idolatry and had been newly converted to Islam. They were used to worshipping stones. To ■■■ them from their custom leading them to the worship of tombs, the prophet prohibited it altogether at that time.

therefrom raised the gates and designated them ■ the gates of heaven.

But when he saw that their hearts were fixed on the unity of God, and that there ■ ■■ more danger of the sort he was afraid of, he himself prescribed a visit to tombs and at the same time enumerated the advantages resulting therefrom, e. g. the visitor is saved from being entangled in the worldly snare, and is besides put in mind of the judgment day. Some followers of Dayanand ask what advantage is gained by paying visits to tombs, and wonder how the visitor is reminded of the judgment day by simply looking at them. It is sufficient to ask these ignorant men to refer to their own Vedas and see what they have to say on this point. *Paramahansa Upanishad*, Atharva Veda says that if ■ ascetic has not reached the highest stage (Paramahansa), the fittest place for him to live in till he attains that stage is that where the dead are burnt.

PART VI.

Transfer of Merit to the Dead.

The reader need not be told that when ■ man is dead, he is no more capable of action. If another man does ■ good action for him, e. g. feeding the poor, clothing the indigent, giving money to such people, saying voluntary prayers, observing voluntary fasts, reading the Koran or doing some such good actions, and transfers the merit of it to the dead, if God pleases, the dead will reap the benefit thereof, provided that the action must have been done to please God and not with a view to obtain worldly renown nor with the object of escaping from the people's derision. Because the

latter does no good either to the dead or to the doer.

Merit can be transferred to another in two ways. Firstly, at the commencement of the action the doer declares his intention that he does it ■ an agent of so and so. This method is used only in the giving away of property for charitable purposes. Secondly, at the conclusion of ■ prayer the person saying it beseeches God to use His grace in transferring the merit of the prayer to such and such a person. No day is appointed for the purpose. Any day is as good ■ any other. But some days ■ very good

for it, e. g. the month of Ramjan, which is very well spoken of by Hazrat Mahomed himself. Particular kinds of food and actions are not specified. A man can do what is within his power and means. This much is necessary that the thing given in charity must not have been obtained by foul means. It is not necessary that certain things must be eaten by men of a certain class and not others. The recipient may belong to any caste, creed or colour, preference being always given to dervises, the poverty-stricken, relations, orphans, travellers, prisoners, invalid people and students. This transferring of merit to the dead is out of our connection with them, and not out of fear, or in expectation of some good, from them. It is not true that the dead are omniscient or that their souls attend such a transference. The merit is conveyed to them to their place of residence. It is not compulsory to make this transfer so as to incur debts for it. On the contrary incurring debts for the purpose is not proper. It is good to spend after such deeds what remains when the necessities of the family are well attended to. It is not necessary to cook free dinners in new pots, those in daily use serving the purpose well. Neither is it necessary to recite some formula over the meal. It is enough if the words of transfer are simply used. Again, it is not necessary to take water in the palm of the hand and pour it on the ground, or to burn incense at the time of dinner. Eating a part of the meal before the merit of the whole is transferred, is not prohibited.

Transfer of merit is effected among the Hindus in this way, for example, if food, clothes, &c. are to be given to procure merit for one, the formula of transfer is recited

water-in-hand in Sanskrit thus—"This day is such and such a day of such and such a month. I am so and so, my caste is so and so. I give away such and such things for the benefit of so and so." The water is then poured on the ground. Transfer of merit may be effected any day among them, still some days are specially appointed for the purpose, e. g. a day is appointed for Kriyâ Karma. They believe that from the time of death upto this day the body of the dead is being purified in Purgatory and becomes fit for reward or punishment. For this very reason the day is called Kriya Karma, because in Sanskrit Kriya means the body. Karma is action. That is, during the period beginning with the day of death and ending with this day, if any of the relations of the deceased does anything according to the Shastras which prepares the body of the dead and if on the last day anything is done for the dead, this deed is called Kriya Karma, the action of the body. What is done that day is, this that food, clothes, bedsteads, beds, ornaments, vessels, umbrellas, horses and such other good things are given according to the might of the donor to a Maha Brahmin to buy merit for the dead, and it is believed that the dead profits by this gift. Many other things are done on this day. A Maha Brahmin is he who receives charity in the name of the dead.

The day appointed for this Kriya Karma is in the case of a Brahmin the 11th day after death, in that of a Kshatri 13th, for a Vaishya or Bania 15th or 16th and for a Sudra, i. e. carpenters and others, 30th or 31st day after death. They have all to perform the Chhamâsi ceremony coming after six months from death. Lastly they perform the anni-

versary. On this day the cow is given something to eat. They all have a day appointed for Shudha which occurs in the first half of the month of Asvin four years after death. On this day merit is transferred to the deceased ancestors. But the day of the fortnight must be the same on which the ancestor died. The act of sending these food is called Shrâddha. When the food of Shraddha is ready, they call in ■ Pandit to recite ■ portion of the Vedas. This recital is called Abhesarman. Similarly they have other days too appointed for the purpose.

And when they do anything for their worshipful, their object is not to transfer merit to them, but they do so out of fear, or in hope of getting something, from them. Or it may be the offering of a vow. They have days appointed for this. Some kinds of dishes are determined for some of their worshipful, e. g. flesh and liquor offered to the Goddess are very meritorious according to the Vâma Mârgis; sweetmeat is offered to Hanuman, and Datura flowers and leaves of creepers to Mahadeva. All Hindus ■ eat whatever is offered to their respected gods, but if the sacred hymn is recited over the offering, none can partake of it except the Brahmins, irrespective of the prosperity of these and the adversity of others. The ancestors of the Brahmins have hit upon ■ very good plan for the livelihood of their descendents. They have enjoined in the Shastras that no one should take the offering over which the sacred hymn is recited. They have names given to the burning of fruit; barley, sesamum, clarified butter and milk for their respected gods. @

@Some Hindus say that the God of fire carries the thing offered to the God in whose name it is sacrificed. In reply I

And they take water in the palm of the hand and pour it on the ground, taking each time the name of ■ god or ■ deceased ancestor. When it is offered to Vishnu, Brahma &c. the sacred thread is kept on the right side. The keeping of the sacred thread in this position is called Vishnu Sabba. Some offer oblations of water to the Pandits and pious men. This is called Rakha. The sacred thread is this time kept on the chest, which position is called Kantham. When libations of water are offered to the manes, the sacred thread is kept hanging towards the left arm. The ceremony is called Pitar Sabba. Pitar means in their language ■ deceased ancestor. They believe that their ancestors receive this water. It is called Tarpan.

All praise to God. What ignorance is betrayed in burning valuable things given by God and throwing them away on the ground! The parting with that thing is meritorious which becomes useful to the poor. It is a great sin to burn or throw away things. The things are lost without doing any good to any one. To hope for merit in this ■ is to betray one's own ignorance. God only is holy. What ■ malicious creature Satan is! He destroys property under this pretext and betrays men into the misery of the final day.

And when food is prepared for the deceased ancestors, no one can partake

ask them to quote their authority. What is the use of burning the thing? The matter is reduced to ashes and the rest is turned into fire. Hell is the fruit of the sins committed. What does the God of fire do for the sinner? It was from considerations like these that ■ Brahmin declared in ■ full meeting at Rander in December 1896 that sacrifices ■ performed to purify the air and that they have no religious character.

of it till the Brahmin is fed. Even children suffering from the pangs of hunger are not allowed anything therefrom.

Addition:—Here a Hindu may contend that the Mahomedans observe all these practices in transferring merit to the dead. Some of them have appointed days for the purpose, e. g. flowers are offered on the third day after death. On the fortieth day a bed is prepared and sumptuous dishes are offered in the belief that the soul of the deceased comes to partake of these. Some say that the soul leaves the house on these days. They have also the half-yearly and the yearly ceremonies. The Fateho of Hazrat PiranPir is observed only on the 11th and 17th day. The Khatam (recital of the Koran in the name of Hazrat Hamyad) is gone through in Subebarat. That in the name of Imam Hussein; on the tenth day of Mohoram. Similarly the Fateho of other revered persons is gone through on the day of their death. They have some dishes appointed for the soul of some of them, for instance, Halava sweetmeat for Shah AbdulHug, a pot of curds for Hazrat Bibi, Malido (dough) for Hazrat Abu Ali Kalandar, and a bowl of sweet rice for Hazrat Ali. The last should be taken hot. It is necessary to cover this with a plantain leaf and ■ red thread. Some observe ■ fast on that day. They have allotted flesh and wheat cooked together to Hazrat Imam Hussein, Revdi sweetmeat and flour to Saiyad Sultan, sweet Khichadi (rice and pulse) to Baba Farid and salt to Pir Bandi. In ■ similar way they have assigned similar things to other persons. Others have moreover estimated the cost of each. They say that the vow to such and such

costs ■ Rupee and ■ quarter, to ■ and ■ an Anna and ■ quarter. A Maund and ■ quarter of flour should be offered to so and so, and only five Sheers of it to ■ and so. Three Cowries ■ to be offered to so and so. What is placed before the corpse* belongs to the sacred Koran and cannot pass hands more than seven times. Some have gone so far ■ to settle the persons who can take these things, for example, what is offered to Shah Abdul Hug ■ be eaten by him who does not smoke Hucca, and by him too only when he has washed his hands and feet. What is offered to Hazrat Fatma can be taken by women only, and among them also only by those who have not taken a second husband. What is offered to Hazrat Abbas can be taken by the Saiyads only. What is offered to Kandori ■ be taken by virgins only. They have besides set dinners prescribed for certain days. For instance, just as the Hindus follow the custom of taking curds and rice on the Dasera day, sweet things in Diwali holidays and on Sundays and Tuesdays if they fast on these days, and Seva on the ninth day of

*If a man has not said all the prayer and observed all the fasts compulsory upon him, it is incumbent upon him to express in his will that compensation be made for the deficiency. If he leave some property behind him his heirs must pay lbs 4 of wheat for each prayer and fast omitted out of ■ third part of the inheritance. But if no property is bequeathed, the heirs are not bound to give anything. The trick played by giving two Maunds of wheat in all is nowhere sanctioned. This is permitted by books on Fikah in the case of the very poor only. But the Koran must specially form a part of the gift. It should be turned seven times round the gift. The proof of this is not found in the books ■ Fikah

Bhadarva of Ghoghapeer, the Mahomedans take only Halava sweetmeat in Subebarat, Khichadi (rice and pulse) and Sarbat in Mohorum, Seva on Id day and sweet bread on fast days sacred to Makhdum Jehania and such other particular things on particular days. Some Mahomedans promise a vow to their revered ancestors in the hope of getting from them in return an increase in the family or their food supply or the fulfilment of their desires, or they do ■ in the fear that they would otherwise do them harm. Some of them think it compulsory to transfer merit to the dead. If the ceremony usually performed on the eleventh day after death is not attended to by any one, they revile him. Some of them consider it necessary to use new pots on vow days. Just as the Hindus have the sacred hymn recited over the dishes on a Sbraddha day, the Mahomedans hire the services of a Mulla for the recital of the Koran and do not allow any portion of the meal to be eaten till such recital is over. The Hindus take water in the palm of the right hand at the time of Sankalpa (transfer of merit), the Mahomedans consider it obligatory to have a cup of water beside the meal when the Koran is read. The Hindus offer libations of water to their deceased ancestors, the Mahomedans pour out leathern bags full of water on the ground in Mohoram for the soul of Hazrat Imam. As the Hindus burn clarified butter &c. in fire and call it Homa, the Mahomedans burn Maunds of oil in thousands of lamps in honour of their dead forefathers, and thus destroy so much valuable property. They call this illumination. Some have their hands tied to-

the Koran, in the belief that the souls of the dead present themselves at the place and observe all that is going on there. Some light lamps on this occasion §

§ On some holidays and on the last day of Ramjan more than necessary lamps are lighted in mosques. The great Olmas or learned men of India have written ■ judgment upon this. This judgment is printed at the end of *Rahe Najat* printed at the Nizam Press. Such an illumination is strictly prohibited therein. Shah Abdul Haq Mohadades Dehalavi says in the description of Shube barat that it is a bad custom that has of late prevailed in the cities of India, namely that of making illuminations, hanging lamps on walls, taking pride in such things and exhibiting fire works. These practices have no foundation in authoritative or other books. There is no Hadis, however weak or spurious on them. They are confined to India only. They are not found in Harman (Mecca and Medina) or the whole of Arabia. It may be that the Mahomedans borrowed this custom in India from the Hindus, who make illuminations in their Diwali Holidays. There is no doubt that most of the evil practices have come down from the days of idolatry. They prevailed among them as they came in contact with the Hindus, and married Hindu female slaves. Some learned men of later times are of opinion that making illuminations even on special nights is a bad custom. Because lighting more than necessary lamps is nowhere sanctioned by the law and divinity. Ali-abane Ibrahim says that the practice first commenced with the Baramakis, who were fire-worshippers. When they became Mahomedans, they took the custom with them and incorporated it into Islam. They artfully declared it to be true Sunat. But their object was the worship of fire, because along with the Mahomedans they paid respect to light. (Read *Malabata Bissunna*, printed at the Mayatabai Press, Delhi, pp. 214 and 215. Similarly, *Sharah Ashbahe Majer*, printed at the Nolkishwar Press, pp. 560

There are such other practices which have found their way among the Mahomedans and become customs, but space does not permit their mention here.

The reply to this is that there is no authority for these acts in our religious works. The ignorant among us have borrowed these customs from the Hindus. Our religion prohibits the observance of all practices specially connected with other religions, so much so that it is a sin to meet together, and derive pleasure from such a meeting, on Holi, Diwali, Dasera and other holy days of the Hindus. Because Hazrat 'Pegambar (prophet) ordains that he who follows the ways of men of other religions is one of them. There is no sanction in our religion for any of the customs alluded to in this part. And on this very account we consider such observances ■ Bidiat and blind-following. Some of them are only disliked. Some are strictly prohibited. And some constitute Shirak. It is thus shewn that our religion is in no way answerable for what it does not enjoin.

illuminations in mosques and the harm resulting therefrom. May God save the Mahomedans from such deeds! The worst of it is that evil deeds are through ignorance considered to be good, and done as such.

A question raised by the Hindus:—

You say that your religion considers it bad to follow the practices of ■ of other religions and that it is prohibited to meet together on their holidays even for the sake of pleasure. Now since men of other religion eat, drink, sleep and feed the hungry, it behoves you to leave off these practices. Let aside the question of joining the Hindus on their holidays for pleasure's sake, some Mahomedan teachers compose for their Hindu pupils verses in praise of their Diwali and other holidays and give them the name of Idi (verses composed in honour of Id). The reply to this is that according to our religion that is called following the ways of men of other religion for which there is no foundation in our religion, or which is characteristic of some other religion. Why should we not do that which is common to our religion and to any other? As regards the composition of verses by some teachers, that is prohibited by our religion. Those teachers only would write such verses who transgress the bounds of good action for the sake of ■ few copper coins. Such ■ are designated Fasek among us. In short, such allegations do not detract anything from the merit of our religion.

CHAPTER III.

CUSTOMS AND AFFAIRS.

IT IS DIVIDED INTO SIX PARTS.

PART I: MARRIAGE.

If a woman gives herself in marriage to a man and if he accepts her as his wife, that is called Nikah according to our religion. If the girl has not reached her majority, her guardian (e. g. father or brother) may give her in marriage. The presence of two Mahomedans is necessary to bear witness to the contract. In case of divorce the husband has to pay to the wife the amount fixed upon a Mahar. Khutabo preaching at the time of marriage is compulsory (Sunat). The Khutaba contains the unity of God, the prophetship of Mahomed and a few advices. It is necessary to pronounce blessings upon the bride and the bridegroom. After the marriage, it becomes the bridegroom to invite to dinner poor men and friends to shew his gratitude for the valuable acquisition. This dinner is known as Valimo. Good clothes and scents are used by the bride and the bridegroom for the sake of cleanliness and for show or vanity. The beating of the drum*

* The Mahomedan religion enjoins its followers to take at the most four wives at the same time. The missionaries contend that if the religion had proceeded from God, it would not have contained an order to take more than one wife. The reply to this is that taking more than one wife upto four is premitted in the case of those men who can be equally just to them all. But if a man fears that he cannot be just to

is necessary to proclaim the marriage

more than one, he is allowed to take only one wife. Read Koran, chapter entitled Women, verse 3. But the missionaries want to traduce Mahomedanism and therefore they have stopped after saying that more than one wife is allowed at a time, but they have not stated the proviso of equity. Let us now examine the Bible if it enjoins the taking of more than one wife simultaneously. It appears from Judges VI and VII. that Gideon, son of Joash the Abi-ezrite was a prophet. Judges VIII. 30 and 31 say of this Gideon that he "had threescore and ten sons of his body begotten; for he had many wives. And his concubine that was in Shechem, she also bare him a son." I Samuel XVIII. 27 says that David gave the foreskins of two hundred Philistines in full tail to Saul that he might be the king's son-in-law, and Saul gave him Michal his daughter to wife. Besides he took many concubines and wives (II Samuel V. 13) after coming from Hebron. If more than one wife were prohibited, God would have checked David from taking many wives or rebuked him after taking them. But on the contrary, God expressed his approbation. He would have given him more wives if he had stood in need of more. II. Samuel XII. 8 states, "and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. This proves that if David had stood in need of more

and is besides approved of.

wives, God would have given them to him and that those he had taken were given him by God. How can it then be a crime to have more than one wife? Abraham had two wives—Sarah and Hagar. Moses had two wives—Zipporah and a negro woman. Again Deuteronomy XXI. 15 says, "If a man have two wives, one beloved and another hated." It is clear from this that a man can take two wives. The missionaries say that if more than one wife had to be taken, Adam would have had two wives. The reply to this is that if there had been more than one woman at that time and if Adam had taken only one for his wife, this argument would have deserved some consideration. But there was only one woman then. How could he have taken more than one for his wife? Again if there were more than one woman and Adam had taken only one, still the case would not have been to the point, because taking more than one wife is not compulsory but only optional and Adam might not have liked to take more than one. If taking more than one wife is a crime because Adam took only one, for the very reason, remaining single would be a crime as well, since Adam was a married man. The New Testament also nowhere prohibits taking of more than one woman. What is said in Matthew XIX and Mark X. concerning the taking of only one wife refers to him only who divorces his first wife without any cause of complaint against her. But if a man takes two or three wives and treats them equitably, he is not forbidden to do so. Supposing, however, that this is prohibited, still just as polygamy is sanctioned by the Old Testament, but is cancelled and replaced by monogamy by Christ, why is it difficult to understand that Mahomed did away with monogamy and reinstituted polygamy? Again it should not be forgotten that taking more than one wife is permitted on condition that all of them be treated equally. And this is no secret that Mahomed possessed the power of doing justice in a greater degree than his followers and therefore it is that

If a man divorces his wife,† or dies,

they were restricted to four wives whereas he had more. Again, consider that II Samuel XII. 8 says that if David were not satisfied with as many wives as he had, God would have given him more such wives. Now this promise is not given to an ordinary man. Will it be said that this verse is entered that David may not be hindered in taking more wives? No, never. Why do they then find it strange in the case of Mahomed? The reader of the Gospel knows that some rules and positions are specially intended for the descendants of Heron. These are not for the other sons of Levy. Similarly, the followers of Mahomed are restricted to taking only four wives at a time while Mahomed himself is granted the liberty of taking more. Is there any harm in making this distinction? The reason why Mahomed took more than four wives will be given later on in this book.

† Hazrat Mahomed says regarding divorcement that nothing created by God is more dear to him than liberation of a slave, and nothing on the earth is more disliked by him than divorce. Hazrat Moaj has communicated this teaching in a book called Darkoot. It is distinctly said there that God does not like the abandonment of a woman by divorce. And it is clearly said there that God is very much pleased with the enfranchisement of a slave. Again Mahomed ordains that of all the permissible acts divorcement is most hated by God. Ibane Omar has conveyed this teaching in a book called Abudood Koran, chapter entitled Women, verse 34 says, "If they shall be obedient unto you, seek not on occasion of quarrel against them." The Missionaries allege that the Koran sanctions the abandonment of Women. To tell the truth it appears from Matthew V. 32 and I. that putting away of a wife is not permitted except for the cause of fornication. And if God had wished to sanction divorcement, He would have permitted Adam to do so and if Adam had divorced his wife,

the wife is at liberty to take another husband. She thereby does a very meritorious act. Among the Hindus the

his descendents would have been justified in following his example. For a reply let us examine the Bible. Deuteronomy XXIV. 1 says, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." This tallies exactly with what the Koran ordains regarding divorcement. Jesus himself says in Matthew XIX. 8 that Moses permitted the divorcement of a wife for other causes besides adultery. If the Koran incurs a stain because it sanctions divorcement, how could the Gospel of Moses be free from the same charge? Again remember that Christ says he had come to fulfil the law, and not to destroy it (Matthew V 17), and yet he cancelled this order of Moses. What harm is there then if Mahomed, who was not a follower of Jesus, revoked his order and brought into force again that of Moses? There are many causes which put an end to the harmony between wife and husband, e. g. adultery of the wife, incapacity of the husband to support the wife, uncleanness of the wife, her want of cleverness, her carelessness in preserving her husband's things, her acting as a procuress to her husband's sister or daughter by any other wife, the impotency of the husband, madness of the wife, &c. Which is preferable—to abandon her, if the husband does not pull on well with her, or to suffer all these hardships and to divorce her only for adultery and that too after exposure in a court of law? If the husband and wife are at daggers drawn and still if the husband cannot leave the wife, his very life is in danger. For such a result, only read the life of Henry II in the History of England by Goldsmith, page 37 (printed in 1853 A D.), and that of Henry VIII. the patron of the protestants at page 91–104 of the same book, and also page 196, chapter XV., (Part II of the History of Lum-

most famous form of Marriage consists in the father a guardian of a girl

but printed in A. D. 1829.) If divorce were sanctioned, so much blood would not have been shed. A man once asked me how the customs of kissing, and walking hand in hand with, the wife of another have come to prevail among the Europeans. My reply was that their wives had no fear of being cast off except for adultery proved in a court of law and that what at first took birth in this idea grew in time into a custom. If a husband does not like these practices now, how is he to put a stop to them? Now the other contention of the missionaries is that if divorcement were approved of, Adam would have availed himself of it. My reply to this is that though it is true that Adam did not divorce his wife, this does not prove that divorcement is not sanctioned by God. Again, they believe that divorcement is sanctioned only for adultery. Now according to their own line of argument this too should not be sanctioned, because Adam did not receive any such orders. Some Hindus do not divorce their wives and consider it a not sanctioned by the Shastras on any ground. But the custom prevailed in former times. The Vedas do not prohibit it. On the contrary, the rulers are enjoined by the Shastras to sanction a divorce under particular circumstances. *Maha Bharata*, canto XII, chapter entitled the Duties of a King enjoins the King to order a husband to leave his wife if she does not live in peace with him. The *Adom Parva* of the same book says that King Yayat gave his daughter to King Haryansa for two hundred horses on condition that she should be returned to her father when she bore a son to him. She was afterwards sent to Kings Devidas and Bhoja for the same consideration and on the same stipulation. If divorce were not allowed by the Hindu religion, a pious and learned man of position like Yayati would not have sent his daughter from Haryansa to Devidas and from Devidas to Bhoja. Again, all these contracts were effected through Ghauvar, a disciple of sage Viswamitra. If divorce were forbid-

giving her in marriage to a selected ■■■■ by word of mouth. This is described in the sixth part of the second chapter @ The man accepts her with the word स्वस्ति (Swasti) Fire is required to bear witness to this sacrament § They kindle fire and the bride and the bridegroom are made to turn round it. What is gained by having fire as ■ witness, is not understood. If a man were present on the occasion, he might give his evidence when needful, but fire being a lifeless thing cannot serve the purpose.

den he would have had no hand in these contracts. Some Hindus and Christians say that Mahomedan women always labour under the fear of divorcement, and that they do not therefore well manage the household of their husbands, and quarrel with them. Now there are millions of Mahomedan women who have proved excellent housewives. But if it is alleged that among the Hindus and the Christians women are not afraid of divorcement and that they can therefore lord it over their husbands just as they please, it would be difficult to refute this charge. Among the Europeans, when the husband comes out of the church after marriage, cast off shoes are thrown at him. Among the Hindus the husband is made to prostrate before the shoes of his wife. This is an indirect hint to him that he should obey his wife. The word 'shoes' is in this context used in the sense of wife according to the Bible and the usage among the Gujaratis.

@The transfer is effected by taking water in the hand and pouring it on the ground.

§ Some Hindus explain that fire is made ■ witness to the marriage ceremony because in the court of God man cannot give evidence but gods can. This is a got-up explanation. If this were a true reason fire should have been kindled to witness all their ceremonies. But this is not done. Are marriage disputes the only ■■■■ tried in the court of God that the gods ■ made witness to them only and not to other actions?

If a Hindu says here that the God of fire is Bisantar who possesses reason and it is he who is made ■ witness. The reply to this is that the evidence of a ■■■■ is useful in a court of law, if it ever becomes necessary to seek its help, whereas the evidence of ■ god is of no practical utility, it being invisible and superstitious. There are many other practices connected with the Hindu form of marriage which ■■■■ unintelligible, e. g., putting on of bracelets by the bride and the bridegroom, applying of Pithi (a yellow powder) and oil to them by ■■■■ of the same caste whose husbands are alive for three, five or seven days, preparation of sweetmeat with the help of some women, drawing figures on the ground, pitching a Samiana, throwing coins from the palanquin of the girl, distributing money among caste-women on the outskirts of the village, riding a horse or an elephant unnecessarily, holding a Nauch party, exhibiting fireworks, calling in ■ band of musicians, firing guns, passing jokes between the fathers of the bride and the bridegroom and distinguishing between sweet and sour rice. In some casts of the Kshatrias, they have piles of sweetmeat heaped in the centre of a room and the companions of the bridegroom are seated round to dinner. A lamp is placed in ■ sieve and hung on the threshold, and the bridegroom is asked to cut it off with ■ sword. The bridegroom is made to recite ■■■■ composed in honour of women. He asks for cardamoms and spices. Women surround him and put him to ridicule by passing jokes against him. Men and women put forward riddles and Hiri† for

†Hiri is a Panjaubi word used as an indecent joke with pointing by the finger.

solution. Both use abusive language† in poetry called *Sithnâ*. The bridegroom is made to prostrate before the shoes of the bride. Women of the barber caste take [redacted] of the height of the bridegroom with [redacted] thread. The bridegroom braids the hair of the bride. This is denominated *Ghoryan*. They both play together with [redacted] bracelet. Men and [redacted] of the [redacted] caste eat out of the same dish. This is called *Gotankala*. There are many such bad customs, but it takes up much space to describe them all here. It is not understood what advantage results from such practices. The obvious result is that so much money is wasted. Most of them [redacted] shameless practices.

If a Hindu says here that some of these customs prevail among some Mahomedans, my reply is that all these acts are despised and discountenanced by our religion. The ignorant among us adopt the ways of the Hindus.‡ They do evil

† Among the *Bhathelas* or *Anavala* Brahmins of Gujarat their women do not [redacted] abusive language at the time of marriage. But women of the potter or other castes are hired for the same purpose.

§ Some Mahomedan sects of Gujarat, e. g., *Horas*, *Mians* and others, have unfortunately adopted some customs of the Hindus. May God save them from these! Some *Hora* families of *Rander* have ceased calling in a band at the time of marriage. This is good, but other practices, for example, the so called good omens of flowers, horses, betel nuts and leaves and cocoanuts, are still observed. The application of *Pithi*, [redacted] yellow powder, has gone out of use. But the ablution performed after it still continues. This is bad. Pitching [redacted] Pandal is forbidden especially in the form in which it prevails, namely, that the men burying the posts must be married men, that [redacted] coconut should be broken at the time of digging holes for the posts, that [redacted] pice, [redacted] egg or the knot of *Samadi* should be thrown into the pits and that

actions and cannot be confided in. If @ a Hindu says that some of them [redacted] not countenanced by their religion also, my reply to this is that none of their Pandits considers it wicked to follow these practices. The learned of our religion, the great *Olma Baalams*, deny the compulsory character of these customs and think it sinful to follow them. Because nothing is binding upon us except the *Shareh Sarif* of our religion. Some of these are favourable to your religion, for instance, It is stated in the *Adi Parva* of the *Mahabharata* that falsehood is [redacted] sin if uttered under five different circumstances — (1) passings jokes with friends, (2) intending to please one's wife, (3) using abusive language at the time of marriage, (4) saving [redacted] person from the sword of the tyrant, and (5) protection of property. In short abusive language at the time of marriage is permitted by the *Shâstras*.†

earthen pots should be hung on the four corners. These [redacted] practices of the *Kafars*. It is not forbidden to have a Pandal for sitting purposes or for shade. The *sepoys* of *Rander* were much given to dances, singing and playing on [redacted] drum. They have now put [redacted] stop to these bad practices. This is praise-worthy. Other Mahomedans should follow their example. They have published my pamphlet *Nasi-atna Be Bol* in suppression of dancing and singing. It [redacted] be had gratis [redacted] applying to the *Anjumane Taidul Islam*.

@ If a Moulvi indulges in such practices, he should not be trusted. We should have faith only in the law of *Shariat*. Men who have fallen in the eye of this law should adapt their actions to this law. Otherwise, they will be guilty in the eye of the law for their own crimes and for tempting others to copy them.

† According to Christianity, it is not [redacted] sin to tell a lie for the spread of religion.

According to the best form of marriage among the Hindus ■ woman is not allowed to take ■ second husband even in case of the death of the first. The low castes among them take such widows as wives, but the high caste Hindus never consider it proper to marry these widows. If ■ girl loses her husband in her young age, she has to pass ■ life-long widow hood.* What ■ cruel thing is this! A man takes a second wife if his first one dies, but a woman is not allowed to take a second husband if her first one dies. Is this not tyrannical? She sighs in vain and curses the oppressors to no purpose. The result of denying these widows a second husband is that most of them resort to adultery. Those who are free from this crime find it difficult to save

themselves from wicked thoughts § God intended men and women to contract marriage that their race might multiply and pray to Him. Keeping them single is going against the will of God. For example, if a landlord puts his slaves in charge of some land, and if the latter do not think of bringing it under the plough but leave it without sufficient cause they will no doubt incur the displeasure of their master. Similarly God's intention in creating women is that men may marry them and produce children. God's anger will therefore ■■■ down upon those who will keep girls unmarried.

Here ■ Hindu might entertain some doubt also why, if this is the case, great Saiyads do not permit the second marriage of their widows. The explanation of this is that second marriage is not prohibited by our religion; on the contrary, it is left to the option of the widow. Some times it becomes compulsory. By associating with the Hindus, some foolish Mahomedans have borrowed their custom of denying second marriage to their widows. The sensible among them consider it very bad not to allow second marriage to them. Some courageous people help their widowed sisters and daughters to a second marriage. The custom of second marriage of widows obtains among high class Mahomedans of Mecca, Medina, Monvavara, the whole of Arabia, Rome,

§ Adultery brings infamy to the family. Nay, if the woman conceives, steps are required to be taken to cause abortion. The medicine taken, may prove efficacious or not. If it does, the fetus comes out or the woman loses her life, such cases are not rare. If it does not, or if no medicine is taken, or there is ■■ one to prescribe it, the child is born in due course of time. It cannot be allowed to live. Means of putting it to death are sought.

Paul asks in his epistle to the Romans (III. 7), "If the truth of God hath ■■■ abounded through my lie unto his glory; why yet am I also judged as a sinner?" In the issue of Satyodaya for February 1892, it is said that no religious principle can receive any support from a falsehood. It appears that the writer is ignorant of the words of Paul quoted above. Or he believes them not to apply to this nineteenth century. Read my book, Nure Hidayat, number 4 for more.

*As regards remarriage, Dayanandji holds that if ■ woman becomes a widow in her childhood, and before she visits her husband's house, she should be allowed to remarry. But if a woman is once visited by her husband, she should not be allowed this privilege. I wish he had laid down the rule the other way, and sanctioned the remarriage of those who had come in contact with their husbands. Because those who have never tasted the pleasure of the nuptial bed do not miss the company of their husbands ■ much ■ those who have already relished it. And these have a greater claim on our sympathy.

Persia and Turkey. If the first husband dies or divorces his wife she ■■■ take ■ second husband. If this also dies, she ■■■ marry a third time. It is no stain if ■ woman take in this way one husband after another. This calamity is confined simply to India.

Some ignorant people after coming in contact with the Hindus do not permit the second marriage of widows. Those who look upon the second marriage of widows as ■ wicked act and ■ blot are not Mahomedans but Hindus to all appearance. They are not noble but low men. Abdul Ajj, Shah of Moulas says about them in *Risalae Nikka Sani* that they should not consider themselves as belonging to the legion of Saiyads and Shaikhs. They should know that they belong to the host of Rajputs, and other wicked Indian Káfars, and ■■■ no more Shaikhs or Saiyads. In our day Ahmedali of Saharanpur, Hafej of the Moulas, (may God preserve him!) *has written a judgment in favour of second marriage. Its substance is that those who consider the second marriage of widows ■ ■ stain ■ ■ Káfars who have deserted Islam. This judgment is signed and sealed by more than forty Olmas.

Episode.—One day ■ Hindu said

*This Moulvi was much respected in India. Bukhari, Mnslem, Abu Daud, Tirmiji and other works were revised and published by him. Hundreds of Olmas have learnt ilame Hadis from him and have received sanads from him to that effect. He is recently dead. Other Moulvis also have written judgments after him. Some pamphlets are also published, shewing the advantages of second marriage, and in refutation of its prohibition. The best among these is Sada Solagana in two parts by Moulvi Mahomed Ishak of Rander. The language of this book is very beautiful. The author has given ingenious

that the husband is in the capacity of God to the wife. God is one, therefore ■ woman should have only one husband. This argument is very weak and does not deserve consideration. Man cannot hope to aspire to the position of God. Supposing however that the husband is like God to the wife, he being mortal is subject to death and is thus deposed from his godhood. No wonder then if another takes his place. Nay more, after the death of the first, there must be another god, otherwise in the absence of any god God knows, what evils she may have to suffer. May God save her from this position !

There is a strange rule among the Hindus, namely, that the marriage of a younger brother before that of an elder one is a sin ■ great ■ that of Gauhatya, cow-slaughter. Except a king, no one is at liberty to take ■ second wife.^o It is said in the *Adi Parva*

arguments from hygiene and the law of Shariat in favour of the remarriage of widows, and has enumerated the disadvantages resulting from a life of widowhood. Seth Haji Rahamtullah Daud of Bombay has paid the cost of this publication. Its price is that the buyer should read it from beginning to end. May God give him ■ good reward ! He has recently published another book called *Totraf-e-Bevagan*. It is worth perusal. This book also can be had gratis from the famous Haji Saheb. May God direct the people to take advantage of this book !

^oI wonder at the inconsistency of the Brahmins of Rander. Taking two wives at a time is prohibited among them. Does not then cohabitation with the second woman constitute adultery ? A Brahmin of Rander lately took ■ second wife in the life time of his first. His Panchayat put him out of the caste. So far they were within their rights. More than one wife not being allowed, he who takes ■ second wife commits adultery, and as ■■ adulterer he is made to lose caste. But after some time he paid ■ fine and was reinstated. Has this made his second

of the *Mahabharata* that if a woman purifies herself after menstruation and invites a man to enjoy her and he refuses to do so, he is guilty of murder without protection. Eight or nine forms of marriage subsist among the Hindus,† one of which is that in which a girl is abducted by a Kshatria by open violence, e. g.

marriage valid? Is the crime of adultery washed away?

†There is a form of marriage called *Mashah* which does not differ from open shamelessness. Another is *Gantharva Vivah*, which sanctions lewdness. Another is *Niyoga Vivah*, which is public prostitution. At Page 119 of his *Satyartha Prakasha*, Dayanand Saraswati permits cohabitation of any man with any woman. Why did he give sanction to an act which is not approved of by any rational man? I surmise that Dayanandji thought that if he gave his sanction to such a pleasure the youths of the present day would be induced to become converts to the religion for the sake of this enjoyment. Remarriages were not allowed in former times. Many learned men, Brahmins, and rich men have been striving hard at present to institute remarriage. Some have already made a beginning. And Dayandji says that if a girl is visited even once by her husband, she should not be allowed to remarry. On the authority of the *Niyoga Vivah*, all the three practices are equally good in their time. In former times when the *Niyoga Vivah* was much used, the needs of the woman were satisfied by that form and hence remarriage was not indispensable. Now that the *Niyoga Vivah* has gone out of use, remarriage is recommended that widows may not suffer. But Dayanand recommends the *Niyoga Vivah* even now. The needs of the women being thereby satisfied, he does not approve of the remarriage of widows. Yes, the girl who has never been to her husband, cannot avail herself of the *Niyoga Vivah*, and for such a remarriage is necessary, and is therefore sanctioned by him. I asked a follower of Dayanand in Surat about his *Niyoga Vivah*. He had to look down for shame and said that the object of the *Niyoga Vivah* was very diff-

Bheekham forcibly seized the daughter of the king of Benares for the sake of his brother. This account and a description of this form of marriage are given in the *Adi Parva* of the *Mahabharata*. They are alluded to in the second part of chapter of this book.

erent. But what that object was, is not shewn to me in spite of my asking him to explain it. Afterwards I put the question to an Aryasamajist of Rander. He said that Dayanandji sanctions the giving of a woman to any man till she becomes a mother of ten children. *Maha Bharat*, *Adi Parva*, says that in time gone by there were left no Kshatriya males on the surface of the earth. The Kshatriya females were visited after purification from menstruation by Brahmins and thus bore children. Similarly, on a second occasion too Kshatriyas were begotten by Brahmins. *Yoga Vashistha* says that there was a time when women were considered chaste though enjoyed by others besides their husbands. *Skanda Puran*, *Kashi Khanda*, canto LVIII says that those who make a distinction between a wife and a sister, are ignorant men. All women should be considered equal, because they have the same body, limbs, flesh and bones. A man may visit any woman he likes and a woman may go to any man she dotes upon. *Draupadi* is a stock instance of a Hindu woman having five husbands at a time. This instance is mentioned at page 26 of this book. Pandit Lala Indraman says in his book *Samasame Hind* that *Bhagwat*, *Skand IV*; canto 130 is quoted by some learned men in propriety of many men having one wife if they are one at heart. For example *Syanrusu* (seven sages) were married to one woman. Similarly, the ten sons of the ancient king *Barshi* had one wife among them all. Hundreds of instances of this shameless practice can be quoted from the religious books of the Hindus. But I am ashamed to speak of or write about all these. I am constrained to cite those mentioned above.

PART II.

Things Allowed and Prohibited.

According to our religion, nothing is prohibited which grows out of the land, e. g. vegetables and corns. What is to be considered is that the thing should not be injurious, destructive or intoxicating, i. e. poisonous as Bhang, Ganja &c. Earth is also forbidden. As for things emitting bad odour, for instance, garlic and onion, we dislike these.

According to the Hindu religion, some vegetables and cereals, e. g. Mashoor, Salgam, Gajar, are as much denied to them as garlic and onions. Truly speaking these things are in no way injurious. They do not destroy or intoxicate us, neither have they bad smell.

With us every kind of liquor is prohibited for each and all individuals.* Among the Hindus wine is prepared either from rice and other cereals, or from fruit or from

*Anything that brings on intoxication is prohibited. The prophet ordains that even a drop of strong drink should not be taken. Alcohol is prohibited so much so that it cannot be taken even as medicine. It cannot be given or applied externally to animals. The Bible does not prohibit the use of liquor. It is only disallowed at the time of prayers. Vide Leviticus X. 8; Ezekiel, XLIV. 21; Titus I 7. Its use is forbidden for one who is offering a vow—vide Amos II. 12 and Numbers VI 2. In some places it is permitted to take alcohol with a caution not to take so much as to affect the senses—Vide I Timothy V 23. The Koran, (chapter entitled the Table, verse 90) says that wine is an abomination of the work of Satan, and advises us to avoid it. The *Dasatir* of the Parsis [I 94] dissuades us from taking so much of it as to get drunk. It appears that Paul borrowed this precept from the religious works of the Parsis.

treacle. Each sort is prohibited to the Brahmins. The first and second sorts are forbidden to the Kshatriyas and Vaishyas; but they can take the third variety. The Sudras are allowed all sorts. The Vamamârgis consider the taking of spirits permissible for all men and meritorious besides. According to their religious principles even poison may be taken at the time of swearing. This will be referred to later on. We must consider here that spirits are rightly prohibited for their intoxicating effects. Intoxication benumbs the senses and everything, spiritual as well as temporal, depends upon the possession of the senses. Anything therefore which deranges them must not be used. Because, many persons when they are drunk do not distinguish between a wife and a sister. But the materials themselves [rice, fruit and molasses] are not denied to men. All these things are eaten and no one considers them as denied to him. Neither is liquor prohibited because it is thin and not dense. If this were the case, water too because it is such must have been prohibited, but it is not. It then follows that liquor is prohibited because of its intoxicating properties. And as every kind of spirits stupifies the senses, each sort must have been prohibited to every man, since no man wishes to lose his senses even temporarily. Why

§ It is said in *Rabiul Abarar* that a forester was once asked by some one why he did not take drink. He replied that he would never take anything that produced intoxication. The same question was once put to Abbasib-Nil-Mirdas with an exhortation to take it on the ground that it strengthened the nerves. He said that he did not like to become a fool under its influence in the evening, when all the day he was a chief. A learned

should there have been a restriction that such and such a sort of wine is prohibited to so and so, and allowed to such others? What a sad thing is it that they even administer poison to men?

According to our religion no restriction whatsoever is imposed upon anyone as regards the craft of the host at whose house he can dine except that the money should not have been acquired by dishonest or prohibited means, e. g. prostitution, singing and playing for hire, usury†

ed man of Greece says that if intellect were sold in the market men would have parted with all their riches to purchase it, but the pity was that they paid for losing what they had of sense by buying liquor.

† Some Hindus say that money lending on interest is a business. They ask what harm there is in it. My reply is that their very *Maha Bharata* (Dharma Parva) enumerates men receiving interest among those who are destined to go to hell. The Urdu version of this book says at Page 163 that money lenders, jugglers, pickpockets and thieves have hell destined for them after death. The Christians compare interest to the mother's milk. The state depends upon it. Mission affairs are managed on the same principle. Let us examine the Bible on this point. Psalms XV. 5 says that in the tabernacle of the Lord shall abide "He that putteth not money to usury, nor taketh reward against the innocent." Leviticus XXV says "35. and if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: though he be a stranger, or a sojourner, that he may live with thee. 36 Take thou no usury of him, or increase, but fear thy God; that thy brother may live with thee. 37 Thou shalt not give him thy money upon usury." Similarly, taking of interest is forbidden in Exodus. XXII 25; Deuteronomy, XXIII. 19; Nehemiah, V. 7; Proverbs, XXVIII 8; Ezekiel, XVIII 8; XIII. 7; XXII 12, and other places. These verses belong to the old testament, but obedience to them is enjoined in Matthew V 19 and 20. Transgressors are to be cursed. Read the Gospel of Moses. Deuterc-

robbery, theft, bribery, drinking &c. Eat-

onomy XXVII 26, "cursed be he that confirmeth not all the words of this law to do them" Matthew V. 20 "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Here it is distinctly laid down that he will not be admitted into heaven, whose righteousness will not exceed that of the scribes and the Pharisees. But alas for the Christians that they set aside the counsel of Jesus and followed that of Paul in abandoning the works of the law, as if they followed the religion of Paul and not that of Christ. Now let us consider why the taking of interest is prohibited. The first reason is that it is forbidden by the word of God. And every one knows this much that no one can say about the commandments of God that he would obey them if he understood their purpose and not otherwise. It is compulsory upon us to obey all the laws formed by the British Government. It is a rule of man over man, and yet we can not argue that we did not obey a certain rule because we did not see the purpose of it. The same must be true, in a higher sense, of the commandments of God. If an act is forbidden by Him, we must avoid doing it. Again, it is our duty to help one another. Now, if interest is allowed, no one would lend money without expecting something in the form of interest. The needy would be prepared to return twice as much as is lent to them, and the duty of mutual assistance would remain unheeded. But if interest is prohibited, any one becomes generous enough to lend money and will content himself with as much only as is advanced and not more. Besides, observe that men who borrow money are generally poor and indigent, and those who lend money are rich. Now if taking interest is permitted, the rich man's hands are strengthened in receiving more from the poor than is lent to them. The result will be that interest will be worshipped as a god, and the claims of friendship will not be recognized. The debtor is crushed down under the weight of compound interest, which is a necessary consequence. But such consequences are not

ing at the house of that person only is

approved of in the presence of the most merciful. The prosperity of a society depends upon arts, industry and trade. If interest is sanctioned, the rich would prefer this easy means of increasing their wealth to the other which involves much risk. There is thus a possibility of the business of society being thereby impaired. Again the nature of interest is such that when once a man begins to lend money on interest, his whole attention is engrossed in amassing wealth, for which there is produced a hankering in his mind. The worst of it is that the man thinks of this world and its affairs only, and forgets the Author. Therefore it is that interest is proscribed. It is a pity that though the Christians pass their days and nights in mundane matters, they claim for themselves constant devotion to God. In fact, they are no better than those who in the time of Christ were great hypocrites and vainglorious persons. Some of my dear Mahomedan brethren are also involved in money lending. Some have become debtors. I have to remind them of what the prophet has said. In Muslem Sharif, Jaber is made to say that the prophet has cursed the creditor who receives interest, the debtor who pays it, the person who writes out the bond, and the two witnesses who testify the deed, adding that all these incur an equal degree of sin. The Koran has touched this point in the chapter entitled the Cow, verses 27, 42, 80. Interest is strictly prohibited here. The men "who devour usury shall not arise from the dead, but as he riseth whom Satan hath infected by a touch." The place itself is beset with dangers, and to behave like a mad man there is to fare worst. Further on it is said "Fear God." This is not a light matter. In the language of the Koran, when it is very important to save us from a thing towards which we are habitually inclined, we are asked to fear God. Still further it is said, if you do not remit that which remains of usury war is declared against you by

prohibited whose income proceeds from prohibited means. @

Among the Hindus eating is prohibited at the house of a blacksmith, a wheelwright, a weaver, a washerman, a tanner, a seller of arms, a lighter, a hunter, and a doctor. Truly speaking there is nothing in the profession followed by these men which should debar us from partaking of an entertainment at their houses. With us the milk of all the animals that are not prohibited, can be taken. With the Hindus the milk of a cow is forbidden after the death of its calf.† Here is one more instance of the throwing away of God's gifts.

God and his apostle. Who can stand against God? He who receives interest puts himself on a par with God and his apostle, and incurs their wrath. May God grant grace to all Mahomedans to save themselves from such a harm! Amen.

@ It is not permissible according to Hidaya and other works on Fikah to attend a dinner party where singing and dancing are going on. But if while a man is there these things come in later on, he may partake of the feast. But the Moulvis and Muftis must leave the place even then, and not continue feasting.

† The inhabitants of Madagascar, an island off the coast of Africa, do not take milk. They say that as it is appointed for the young of the cattle, men are not justified in using it. The Brahmins even would be great sinners in the eye of these people. If the rule among the Brahmins had been the reverse of that quoted above, i. e. if they took the milk after the death of the calf, and not while it was alive, they could have claimed to be humane towards those animals.

PART III.

Salutation and Meeting.

It is meritorious according to our religion to salute ■ Mahomedan on meeting him with the words Assalamo Alekum Va-Rahamtullahe Vabarkato Hoo, who will return the salutation with the words Vaeleko-Mussalamo- Va- Rahamtullahe Va Barkato Hoo. It appears from the Hadis that he who salutes first achieves much merit and that he who is arrogant enough not to salute first is a great miser. Salutation is exchanged among all Mahomedans, young and old, rich and poor, teacher and pupil, Pir and Murid, Mian and Khadem, master and slave, an acquaintance and a stranger.† But men are prohibited from saluting young women who are not in any way related to them, and young women are forbidden to salute men who are not in any way connected with them. It is Sunnat to say Assalamo-Alekum to one's wife, and such other female relations, marriage with any one of whom becomes incest, e. g. sister, mother, mother's and father's sister, and such others. To salute them first constitutes Sunnat Alal Kifaya i. e. if one of many does it, the Sunnat is discharged in the case of them all. The return salutation is ■ Faraj Alal Kifaya i. e. if one of ■ whole community offers it, it serves them all. Otherwise all of them become guilty. Bending the back at the time of salutation is forbidden. It is not good to raise the hand even.* It is good,

†It is not necessary to use all these words in salutation, but it is meritorious to do so. If he who first salutes another merely says Assalamo Alekum, the other may use so many words only, but it would be more polite to use one word more.

*Honour is done to another in two ways. One may simply raise the right

however to touch the hand out of love.†

There is much disparity in the mode of salutation among the Hindus. The young should bow first to the old; the servant, to the master; the disciple, to the preceptor; the pupil, to the teacher; the son, to the father. The latter thereupon pronounces a blessing upon the former! A Brahmin blesses with the words 'I bless you' or "may you live long". Now Brahmins have to bow their heads to ■ Brahmin, to say Namō Narayan to an ascetic, and Jaya Maharaj to ■ hermit. When a Shikh meets a Shikh, he says Jaya Gurujiki Fateh-Victory to the preceptor. The

hand without repeating the formula of salutation. This is not approved. Or one may do both at the same time. This is the prescribed form. It appears from Tirmiji that Mahomed followed the latter course.

†This shaking of hands increases mutual affection, which is very meritorious. Our sins are thereby forgiven. The proper time for the shaking of hands is when two persons meet. There is no particular or special day appointed for the purpose. In some countries it has come to be ■ custom not to shake hands at the time of meeting. They shake hands only after the Juma (Friday) prayer, or after Id or after Taraviah (the prayer said at 8 P. M. in the month of Ranzjan). Majale Sul Abarar dislikes this form. It is considered a sin in Shami according to Tabainool. Shah Abdul Huq Mohaddes Dehe'vi gives the same opinion in his Sharahe Miskat. Mulvi Abdul Hai maintains the same view in his Fatava. Alas, that they have abandoned the right course and taken ■ wrong one. May God direct them unto the right path:

Brahmin, the ascetic and the old would not salute others, and the young especially first, out of pride.

If a Hindu questions here why some of the children of saints and some ministers of the Mahomedan religion of the present day do not like to salute first, why they make their disciples say Hazrat Salamat instead of Assalamo Alekum, why they have substituted touching the knee with the hand for shaking hands, why they even have their feet kissed by them, § why saying Assalamo Alekum is not exchanged with young boys, why some say Saheb Salamat, and some, Miyanji Salam, why some people salute their teacher by bending the back and placing the hand first on the ground and then on the chest, why the teacher is pleased with this form of salutation, why some dervises use, instead of Assalamo Alekum, the words Yad Allah, Ali Madad Karam Mortaja, Fajle Huq, Ishke Allah, Bandagi, Abad, or Rujara, why some simply say Hazrat Janab, why some only make a sign with the hand, my reply to

§ Substitution of kissing the feet for shaking hands is despised. But if a man chooses to kiss the feet of Moulvi Bramal, and expresses his wish to do so and if the Moulvi grants it, there is no harm. This is what the fourth volume of Durul Mukhtar says. The Hadis of Hakem says that a man once prayed to Mahomed for permission to prostrate himself before him. Mahomed declined to accept it. But the man kissed both his feet instead. Oh God, when will the time come when I shall be fortunate enough to kiss the feet of Haji Imdadullah, the pollard star of the time, your friend and Vali?

all this is that these are not connected with our religion. They who use any of these forms thereby do wrong. Because Hazrat Pegambar who is superior to all used to salute anyone first. He exchanged Assalamo Alekum even with young children. He, who considers Assalamo Alekum or any other Sunnat of Nabi to be a bad form of salutation, † has lost the right path, and is a wicked man.* And the ways of the ignorant are not trusted. But it appears from your religion of olden times too that the young prostrate themselves in showing respect to any one besides God. This is made clear in the sixth part of the first chapter of this book.

† Some Ameers and Nabobs do not salute others, but are proud enough to expect others to salute them. They do not consider that Hazrat Mahomed, chief of both the worlds, bowed to children also. We should not salute such persons. We should be curt with those who are unceremonious. Some Hindus say that the Mahomedans are wanting in civilities, i. e., that their form of salutation is not courteous. The poor has to bow to the rich; the low, to the high. The reply to this is that whoever understands the words used in salutation knows full well that they convey a sort of blessing, which is sought by the rich and the high as well as the poor and the low. Islam does not accept the form in general use. This form excites pride in the person addressed, whereas Islam is a great leveller of pride. How can it countenance such a form? Bending the upper part of the body in saluting Ameers is also not proper.

* Ratava Burhani says that if a man says that paring the nails is not Sunnat, or if he asks the utility of such a Sunnat, he becomes a Kafar. Truly speaking a man becomes a Kafar by slighting any Sunnat of Hazrat Mahomed. Rasul means communicator of God's wishes. He who slightes Mahomed's Sunnat disputes his claim to be considered a Rasul.

PART IV.

Commencement of Work.

It is advantageous as well as meritorious to remember and praise God at the commencement of each work. We therefore say Bismillah—Hir Raham-Nir-Rahun§ [In the name of the most merciful God] when we begin a work. The meaning is that I commence this work in the name of God who is the most merciful. Some times only Bismillah is said on this occasion. The Hadis prescribes some other forms of seeking benediction in the beginning of some works, which shew the mastership of God and the prayer and the weakness of Banda.

Ther Hindu religion enjoins that everything should be commenced in the name of Ganesha.† They say Shri Gane-

§Bismillah is such a good phrase that men of other castes like it and write it in their works, e. g., we find it in the beginning of every volume of Dasatir, and in an abbreviated form of it at the top of every chapter. The missionaries also wrote it in the commencement of the Urdu version of the Bible printed in 1811, but have penitently taken it away from the subsequent editions thereof.

†Some Hindus say that the name of Ganesha which they take in commencing every work is used in the sense of God. It appears from the Darek Upanishad, verse 8 that Ganesha is a name for God. The reply to this is that Granting that Ganesha is

shaya Namah, i. e; I salute Ganesha, at the commencement of each work. This Ganesha is a son of Mahadeva. His head is like that of the elephant. He is described in the first part of the first chapter. God is all powerful. All the good things and the power to do any work are granted by God. But these people begin every thing in the name of Ganesha. The rule should be that we should sing praises of Him who has granted us everything we possess.

A Hindu may entertain a doubt here why some Mahomedans take the names of some Valis e. g. oh Alli, oh Husen, oh Mahaboob, at the time of commencing some works and at the time of sitting and standing up, why some business men, say Ustad, Pir, Lukman Hakim at the time of the commencement of their work, why some people in the Panjaub say Aida Padshah when they enter the gate of a city, and why the ferry man take the name of Hazrat Khaja Khidar when he sets sail. The explanation is that it is very improper to do this, which finds no sanction in our religious books. It results from their ignorance.

■ name of God, the picture we see at the commencement and end of every book, with the body of man and the head of the elephant, is not that of God. The same is engraved on the casement of the entrance door to remind them of Ganesha and not of God.

PART V.

High and Low Men, and Their Occupation.

According to the Mahomedan religion a man is high or low for two reasons. *Firstly*, a man stands high in the eye of God for his good faith, good nature, escape from sins, and unswerving obedience to God and Rasul. He will be placed high on the day of judgment. A man stands low in the eye of God for his bad faith, bad disposition and sins. God's favour and pardon are out of question here. God may convert a bad man into a good one, if he pleases. With God, standing high or low depends upon actions, for example, God ordains, "Verily the most honorable of you, in the sight of God, is the most pious of you"—Koran, chapter entitled the Inner Apartments, verse 13. *Secondly* relationship to the prophets and friends of God gives superiority over other men. For instance, the Sons of Hasem and those of Ismael are superior to other men.[†] But this second kind of superiority depends upon faith and good actions. Descent from the prophets and friends of God goes for little if unaccompanied by faith and good actions. Whatever profession is sanctioned by our religion is so for all people, e. g., husbandry, dealing in articles not prohibited by religion, weaving, sewing, masonry &c. A true Mahomedan is not degraded by following any craft which is not prohibited. Whatever is prohibited is so for all people, e. g., dealing in alcohol, singing, pandering, playing on hand and vocal instruments and

[†] It must be obvious from this that a descendant of Mahomed (Saiyad), however rich he may be, if he is of bad conduct, does not deserve to be placed high, but if he is of good conduct, however poor, he is rightly considered noble.

such other things. Every sensible Mahomedan is degraded by following any of these. There is no business which is sanctioned to some and prohibited to others.* For example, tradition informs us that the prophet, the chief of both the worlds, himself stitched his leathern socks.

According to the Hindu religion position in society depends upon actions. Still much importance and weight are attached to that given by birth. The Hindus are divided into four castes,—Brahmins, Kshatrias better known as Khattris, Vaishyas or Banias, and Sudras i. e. Jats and others. The Brahman is superior to all others, the Kshatria to the Vaishya and the Sudra, and the Vaishya to the Sudra. It is said in their *Karma Vyapaka* that Moksha or final beatitude can be achieved by the Brahman only. Men of other castes, however meritorious their actions, cannot obtain absolution till they are born Brahmins. Again, it is said that if a Sudra does good actions in life, he becomes a Vaishya after death. Similarly, a Vaishya and a Kshatria become respectively a Kshatria and a Brahmin in the next life for good deeds done in this life. The Brahmin in his turn is rewarded with absolution for his good deeds. Strange exaggeration is found in

*Some Saiyads who were formerly in well-to-do circumstances but are now reduced to straitened condition consider it degrading to follow a craft or take up service. They are mistaken, as are those who consider it bad to employ them. There is a whole chapter in Bukhari Sharif on the employment of good men, and the engagement of Moses by his daughters is quoted as a precedent.

§Among the Brahmins and Vaishyas themselves there are social grades.

extolling the Brahmin and in lowering the Sudra. For instance, *Manushastra* has two words for the Brahmin. The meaning of one is piety, that of the other, good fortune. There are two terms for the Kshatriya. The sense of one is power; that of the other, protection. The Vaishya has two terms for him, one meaning wealth and the other, maintenance. There are two terms for the Sudra, one indicating lowness, and the other, weakness and service. This explains the division of work among them. It is not considered proper for a member of one community to follow the craft of any other. The Brahmin, for instance, has to receive and impart learning, to perform and to get performed sacrifices, and to give and receive charity. The Kshatriya has to receive learning but not to impart it, to give charity but not to receive it, to serve the Brahmin, to protect the country, to levy taxes for maintaining peace and order, to defend religion, to punish and fine criminals, to add to the state treasure, to keep expenditure within proper bounds, to look after elephants, horses, oxen and servants, to never resort to begging, and to put confidence in good men. The Vaishya has to receive knowledge, to perform sacrifices, to give charity, to serve the first two classes, to cultivate the land, to become a trader and to graze oxen. The Sudra has to serve the three higher classes, to use second-hand clothes, to eat what is left when the others have done, to draw pictures, to do embroidery work, to act as a goldsmith and to deal in salt, honey, milk, clarified butter and cereals. *Manu Shashtra* lays down that if

■ Sudra says a harsh word to a Brahmin his tongue should be cut off, because the Sudra is born of the legs of Brahma, and the legs form the lower part of the body. If a man of a lower class take the seat of one of a higher class, the king should brand him on the waist and exile him or to give him ■ blow on the hips. Again it is said there that it is very foolish to inflict capital punishment upon ■ Brahmin. Such a punishment is allowed in the case of a man of any other class. Even if a Brahmin commits the worst crime possible, he may be asked to leave the country taking with him his property, but he should never be hanged. Because the Brahmin's body is the abode of the gods and if that is destroyed, where would the gods go? The Brahmin may unhesitatingly appropriate the property of a Sudra. Because a Sudra cannot own property. Whatever he may have belongs to his master. There are many such other things said there. Space does not permit their mention here. In fact, the Brahmin is the master. The Kshatriya is his soldier; the Vaishya, his merchant; and the Sudra, his slave. Any one outside the pale of these four classes is known as ■ Mlechchha.

Tradition assigns different sources to this fourfold arrangement. But it appears from the *Sâma Veda* and many other works that the Brahmin was born of the mouth; the Kshatriya, of the arms, the Vaishya, from the thighs, and the Sudra, from the legs, of Brahma. Some say that these four classes are settled from the time of King Shonak. The *Bhagwat* states that Brahma divided himself into two parts,—the right side became a man, named Swayambhu, self-made, and the left became Sat (truth, charity) in ■ woman's form. These arranged their progeny into

% Manu is the name of a religious preacher. He is the author, according to the Hindus, of the *Manushastra*. He is the son of Brahma. The Aryasamajists hate Puranas in general, but they have

I quote below one of their hymns in praise of the Brahmin to serve ■ ■ ■ instance to the point—

देवाधिनं जगत्सर्वं मंत्राधिना हि देवताः ।
मंत्रा ब्राह्मणाधिनास्तस्माद्ब्राह्मणा मय
देवताः ॥

Meaning—The whole universe is under the sway of gods. The gods can be propitiated by sacred hymns, which them

selves can be recited by the Brahmin. The Brahmin is therefore my god. Again, it is said in Manu Shastra that if ■ Brahmin incurs the sin of killing ■ dog, ■ cat, a frog, ■ lizard, a crow, or an owl, the mode of expiation of the sin is the same as that prescribed for killing ■ Sudra. It appears then that with them ■ Sudra is on the same level with these lower animals.

PART VI.

Courts of Justice, and Some of Their Laws.

If a man, it will be known, files a suit in ■ court of law against another, he is called Muddai (plaintiff or complainant,) and the other man, Mudda-aleh (defendent or accused). According to our religion the plaintiff has to bring two witnesses of unimpeachable conduct. If these give evidence in favour of the claim, the plaintiff's case is proved before the Kazi (judge or magistrate).^o Or oath is adminis-

tered to the defendent or accused. The

^o Regarding court laws Mr. Chhaganlal says in Mahomedi-Dinano-Khulaso that the Koran advises to take revenge, and to do evil in return for evil—chapters entitled the Cow, verse 194, and the Bee, verse 127. Taking revenge is derogatory to the true religion. This rule is as far away from the noble morality of Christianity as the earth is from the sky. In reply to this I quote the verses. Koran, chapter entitled the Cow, verse 194 says, "and whoever transgress-th against you by so doing (attacking you), do ye transgress against him in like manner ■ he hath transgressed against you, and fear God, and know that God is with those who fear him." It was customary among the Arabians in taking revenge upon any one, to put

his whole family to the sword, old ■ and children included. God forbids this wholesale massacre, and advises to do ■ much evil only ■ is done to ■ Further it is said "Fear God" In the Koran these words are always used by way of emphatically expressing a prohibition, to keep in restraint the passion excited by an action of the enemy. The meaning of these words therefore is that no one should transgress the limit laid down by God under penalty of incurring the wrath of God. Again, it is said "know that God is with those who fear him." In Arabic the word "know" is used to remove ■ misunderstanding the opponent may be labouring under. When a man is enraged or thinks of taking revenge, he is beside himself, and hence he transgresses the law to the detriment of others. To bring him to his senses it is said that God is with those who fear him, i. e. he supports and encourages them. The words "Those who fear God" are used in various senses. Here they mean those who protect their own interests and those of others according to law and divinity. And every one knows that it is not always safe to let an oppressor go unpunished. It happens sometimes that if an oppressor is excused, he be

cath taken is in the name of God, and to

comes more tyrannous and does greater harm to others than before. Pardoning such ■ one is then punishing the innocent. Sometimes he improves after the pardon and ceases to do harm to others. The words "God is with those who fear Him" should be understood to mean that God is with those who know when to forgive and when to pardon a tyrant. The other verse, namely, verse 127 of Koran, chapter entitled the Bee, runs thus—"If ye take vengeance on any, take a vengeance proportionable to the wrong which hath been done you; but if ye suffer wrong patiently, verily this will be better for the patient." The temperament of some men is such that they would not rest in peace till they take revenge. Some are ever ready to do all possible harm 'o the enemy. Some men keep their wrath under control. Forgiveness of all injury would launch the world into greater hardship. At the same time, punishment of every offence would not always do. The quality of pardoning wrong doers would not be acquired at all. The golden mean is therefore recommended by the Koran, when it says that you may take revenge to the extent of your injury, but never more, and that if you suffer the wrong patiently it will redound to your glory. No sensible man all over the world will have a word to say against this rule. In various places of the Koran we are advised to do good to those who may have done harm to us. Some of these I quote here. Koran, chapter entitled the Thunder, verse 22 says that paradise is the eternal abode of those who turn away evil with good. Verse 54 of the chapter entitled the Story is to the same effect. Chapter entitled the Cow, verse, 237 says "If ye release the whole (of a dowry settled on a wife who is now divorced), it will approach nearer unto piety." In enumerating the attributes of the godly, God says in the chapter entitled the family of Imran that they are men "who bridle their anger and forgive men." Chapter entitled the Knelting, verse 34 and other verses of the Koran ask us to return good for evil. Now I tell Mr. Chhaganlal that there are law courts in Christian Governments all over the world, even in those countries where

the effect that the charge is false. In this

the subjects are all Christians without exception. According to Christianity, ■ Christian cannot take revenge. Why are these courts established? Whose cases do they try? Certainly, for the purpose of enabling Christians to take revenge. It turns out then that what is considered by Mr. Chhaganlal to be the best rule, turns out to be so weak that all Christians have to leave it. On the other hand, the rule of Islam which permits the taking of revenge according to law and divinity and proportionate to the injury suffered, and which leaves the injured party free to pardon its harm doer, is followed not only by the Mahomedans, but by the Christians as well. Which is the better law of the two? Again, Mr. Chhaganlal says that taking revenge is derogatory to a true faith. For a reply let us once more revert to the Bible. Matthew V. 38 says, "Ye have heard that it hath been said, an eye for an eye, and a tooth for ■ tooth: but I say unto you, that you resist not evil." Here Jesus distinctly admits that there was a law of a tooth for ■ tooth. It was so well-known that his hearers were not unacquainted with it. But he himself cancelled it. All the same, the order is there in their holy Bible. Vide Exodus XXI 24; Leviticus XXIV 30; Deuteronomy XIX 21. If the rule is bad or brings infamy upon a true religion, then beyond doubt, the gospel of Moses, which Christ himself said (Matthew V 27) that he obeyed, must be bad or false. The result is that when Jesus himself praises (Matthew V.) the Gospel of Moses, Mr. Chhaganlal comes forward after eighteen hundred years to denounce it as false. Bravo! The saying applies very well to Mr. Chhaganlal, namely, to go for wool and to come off shorn. He may learn the law of revenge from the conduct of their religious teacher as depicted in Matthew XXVI 51 which says, "one of them which was with Jesus stretched out his hand, and drew his sword, and struck ■ servant of the high priest's and smote off his ear." John XVIII 10 says the same thing. If this is not taking revenge, what is it—oppression or grace? I leave it to Mr. Chhaganlal to say whether in Matthew

case, he wins. It is not good to take an oath in the name of any one except God.*

According to the code of regulation of affairs among the Hindus, the plaintiff or complainant has to bring three or four witnesses. If of unimpeachable conduct only one witness is sufficient. It is the plaintiff or complainant who is administered an oath. But the court may administer oath to any one. Their mode of taking ■■ oath is very strange. It is founded

XII 39 and 40, Matthew XXIII., and Luke XI Jesus used abusive language or preached morality to the opponents.

*Some Hindus say that in the Koran God swore by the angels and the stars. It is impossible that God should swear in support of his truthfulness. If He does, He would swear by Himself or His qualities and not by anything else. The reply to this is that it is not enough simply to say that God never swears or that he can swear only by Himself or His qualities. No disgrace attaches to God for this. There must be some evidence to show that it is impossible for God to swear by anything else. God may swear by any of the numerous miraculous things created by his word, and yet we cannot wonder why he did so. The Arabians were very much afraid of taking a false oath. They said that a false oath brought down calamity. When these people refused to accept the Koran as the word of God, it was necessary to convince them by an oath in preaching to them. If the person taking the oath was unworthy of credence, they expected a calamity to befall him. But since no mishap occurred to him, it followed that he was truthful. If in a controversy one man says to another that his is a success of words or that he owes his success to the gift of the gab, there is no answering such a queer argument. In this case the other man is obliged to take an oath to prove that what he said was true. The Koran follows this course. Everything is, in the first instance, proved by arguments. Oaths are taken ■■ a last resource to stop further waste of breath and to win over the adversary.

on superstition, imagination and incidental things. There are eight modes, ■■■■ of which are dangerous to life—

First oath—The person who is to take the oath is made to sit in one of the scales of a balance. Some mystic hymn is recited. If the scale goes up, he is trustworthy, otherwise not.† This oath is for the Brahmins only.

Second oath—Seven concentric circles are drawn on the ground. The person, who is to take the oath, performs ablution and recites some formula. Seven leaves of the Peepal tree are placed in his hands. They are tied with a cotton thread. Red hot iron is put on the leaves. In this condition the man enters the circles one after another. When he reaches the innermost circle, he casts off the iron. If his hands are not scorched in the meantime, he is worthy of credence. @ This form is specially designed for the Kshatriyas.

Third oath—The man who is to take the oath stands in water navel-deep with the face to the East. He then plunges his whole body into the water. Immediately an arrow without the point is discharged. A man runs to fetch it. If the man can remain under water till the arrow is brought back, he is trustworthy. Vaishyas only can take this oath.

†If such matters depended upon the efficacy of hymns, ■■ hymn might be found by repeating which a liar might get his balance to go up. In that case, truth and falsehood cannot be distinguished by resorting to this form of taking an oath. If recital of hymns could bring the truth to light, it was redundant to take evidence.

@If the person who has to take the oath applies to his hands camphor or such other things mentioned in books on sorcery and then takes fire, his hands will not be burnt. Again, if this was ■■ never failing means of bringing out the truth there was no necessity of entering into evidence.

Fourth oath—a little deadly poison is mixed with clarified butter. A hymn is recited over it. The man who takes the oath (poison) stands facing the South, the person who administers the oath faces the East or the North. If the poison produces no effect upon the man in the time required to clap the hands five hundred times, he is worthy of credence. Steps are afterwards taken to nullify the effects of the poison. § This form is designed for the Sudras only. Unfortunate Sudras, their life must indeed be very miserable in every way, when the very form of the oath selected for them exposes them to death.

Fifth oath—The man who takes the oath drinks three handfuls of water with which an idol is previously bathed. If no harm occurs to him within fourteen days of this, he is considered truthful.

§ Men's bodies are differently constituted, so that some are affected earlier than others. This would not therefore prove truth or falsehood. If the hymn has power to save an honest man, why should medicine be afterwards administered to him to nullify the effect of the poison? Drugs are enumerated in books on sorcery by taking which the effect of a poison can be averted. We cannot therefore detect truth in this way.

Sixth oath—Sathi rice is kept in an earthen pot for a whole night and hymns are recited over it. The man who takes the oath faces the East and eats the rice. He is then made to spit on a leaf of the Peepal or Bhoji tree. If traces of blood are found on the leaf, if his mouth appears sore in any part, or if he shivers, he is considered false.

Seventh oath—Forty drams of clarified butter or sesamum oil is boiled in an earthen or bronze vessel, sixteen fingers square and four deep. A piece of gold, one Masa in weight is thrown into it. If the man taking the oath takes out the gold with his two fingers without their being parched, he is considered truthful.

Eighth oath—Two idols are made one representing truth or religion made of silver, or drawn on a white piece of cloth the other representing irreligion or falsehood made of iron or drawn on a black piece of cloth. These are placed in a new earthen pot. The man who takes the oath takes out one of them. If the idol of truth comes out, he is considered trustworthy.

The last four forms are open to men of all castes.



CHAPTER IV

REPLY TO SOME QUESTIONS ON ISLAM RAISED BY THE HINDUS.

The Hindus have raised certain questions on the Mahomedan religion. Before I proceed to reply to each question separately, I will give a general reply applicable to them all. Whatever is said in our religion is communicated to us by God through the prophet. The truthfulness of Mahomed depends upon his good disposition, excellent conduct and the miracles exhibited by him. These are described in the fourth part of the first chapter. It is compulsory on us to obey the prophet.[†] Our reply, therefore, to whatever question you will put to us will be that it is ordained for us to do, by our leader, the prophet who was always truthful, and worked miracles. In reply the Hindus say that the precepts of that religion are, in a similar way, revealed to them by God through Brahma and other gods and sages and that just as our prophets worked miracles, their saints also showed events contrary to the natural course of events e. g. Brahma having four mouths by simply wishing for them (page 67), Vishnu's transformation into the figure of the demon Jalandhar (page 11), Krishna's presence at the same night time in the houses of his thousand

[†]That is, in reply to every question it will be said according to the rules of logic that all that the prophet enjoins is true and compulsory, a particular order is given by him. Therefore it is binding upon us. This mode of reasoning proves that a certain course is pointed out to us, which it is binding upon us to take.

wives, his lifting up a mountain by one hand, Jalandhar's generating from the anger of Mahadeva (page 10), and similar incidents.

Miracles are a proof of the truthfulness, they say, of their saints as well as of that of our prophets, and that just as it is incumbent upon us to obey the prophet, they have to obey the saints i. e. whatever is done by them is shown by the saints. The object of this argument is that we should not question their religious actions. They say that just as we obey the prophet, they obey Brahma and others. The reply to this is that the miracles worked by the prophet are testified by the evidence of authentic books on tradition, as much as by the good disposition and conduct of Mahomed. We have a distinct science for testing the truth and authority of any tradition. Those who are well-versed in this science are called Mohadadesin @

@This Science is called Asmaerinjal in Arabic. I quote here the opinion of a European savant about this science. Dr. Isperengar who was a well-known Arabic scholar writes in English in the preface of his *Asaba Fi Mare Fatis Sahaba* published at the request of the court of Doctors and the Asiatic society that the fame of the Mahomedan literature and science rests on the science of Asmaerinjal. There has not been nor is there at present, a nation which gives an account of the lives of the learned men of the last twelve hundred years. All the books of this science together relate the history of five hundred thousand learned

They occupy themselves with the distinguishing of genuine tradition from weak or spurious one. They give detailed information regarding the name, parentage, habitation, birth, death and character of the person whose life is depicted, as well as, whether he was active or dull at scrutinizing, calm or confused in his descriptions, a distinguisher of right from wrong, free from great sins or not, and what sect he belonged to. If there is the least doubt on any of these points, much trust is not reposed in what he has said. On the other hand, the account of the miracles wrought by their saints is given only by your own religious works, which cannot be depended upon. § Because there is

men. There is no century or important date in their history which omits any important life. The writer of this remark is a Christian, and still he speaks highly of this science. Those who are acquainted with this science know full well that the missionaries are wrong in denouncing the authority of the Hadis. This whole book stands the test of this science, whereas even one sentence of the Bible cannot.

§ In the same way, the Christians also cannot reply that this or that was said by the prophet, and that whatever is said by the prophet, is true and obedience to it compulsory. Because miracles are indispensable for a true prophet. But they have yet to prove that Christ worked any miracle. On the contrary he was tired of miracles and abused the people who asked for such a sign and refused to show any miracle (read pages 45 and 46). Even if it is proved that he worked miracles and it is certainly proved by the Koran that he has, still the Bible does not vouchsafe the truth thereof. Because it appears from I. Kings XIII. 11-29 that a prophet told a lie in conveying the orders of God. For this falsehood another man incurred the wrath of God and was devoured by a tiger. If a prophet is not above telling lies, how can his words be trusted? Supposing that

no science with them to test the authenticity of such an account, or the trustworthiness of a writer. Whatever is written has passed for the tenets of a new sect. Many bad things are said in religious books which are considered authorities among them. These things have shaken our trust in the books. Granted for argument's sake that the accounts of their books are true, and that their ancestors worked things contrary to the usual course of nature. But these could not be called miracles. Because the same books declare their bad disposition and wicked conduct, part of which has been quoted in this book. If a man of bad disposition and wicked conduct does anything opposed to the observed course of nature, we call such an act Istedaraj (jugglery). And the man who performs such feats is not liked but hated by God. If what their religious books say regarding the wicked deeds and the extraordinary feats of your ancestors be true, we call the latter Istedaraj and not miracles. We have no faith in Istedaraj.

If it is said that some Mahomedan dervises are addicted to Bharg and spirits, some do not say their prayers, some are of wicked conduct, and that they are still looked upon by Maho-

they are faithful in conveying the commands of God, what are their credentials to show that a certain order was communicated to them (read page 38, 43 and 49)? They may be the authors of the books of the Bible, and yet when the Bible has undergone changes (Vide pages 34, 51 and 55), when even whole books have been expunged (page 73) and when they have not yet satisfactorily replied to any one of the numberless questions raised against them, it is not enough to say that this or that thing is given in their religious book.

medans as Nekkukhta (fortunate), Valis, and Saints, and their feats as miracles, the reply is that such people are not Nekkukhta and Valis with us, but we consider them unfortunate and sinful, and their actions, Istedaraj and not miracles.

The truth is that extraordinary feats are classified by us. The first class contains Mojejo miracles performed by prophets after declaration of their title. e. g. †the miracles of Mahomed, some of which have been already related Vide pages, 40 and 57. The second class is made of those extraordinary feats called Irhas, which are exhibited by prophets before declaration of their title, e. g. stones and trees saluting Mahomed before he declared his prophetship. % The third class consists of those exhibited by Valis. These ■ called Karamat, and have been related before at page 73. The fourth class includes those performed by well-behaved Mahomedans. They are known as Mounat. The fifth class has those performed by wicked Mahomedans, who are addicted to intoxicating drugs, and who never say their prayers, or by Kafars (non-Mahomedans). This is Istedaraj. The sixth class includes those worked by men who lay pretensions to prophetship, but are so unhandy that they are soon exposed and condemned. They are called Ihanat and Khijlan, e. g., in the time of Hazrat Pegambar, the false Muselma claimed to be considered a prophet in Yamama. He wrote to the prophet to this effect—"From

Muselma, Nabi of God, to Mahomed, Rasul of God. Half the world belongs to us, and the other half to you. But you, Kuresis are tyrannous. You have taken possession of all land surrounding Arabia." Hazrat Mahomed wrote in a long reply purporting to say, "From Mahomed, Rasul of God, to Muselma the false. The land belongs to neither you nor me, but to God. You have destroyed the people of Yamama. May God annihilate you!"†

It is said that§ when Muselma heard that the water of a well became drinkable and increased in quantity upon Mahomed's throwing a mouthful of water into it, he did the same, whereupon the water of that well was soaked up by the ground underneath and what remained was rendered brackish. When Mahomed sought God's mercy for the sick children of his followers, they were recovered. When Muselma patted a boy on the head with his hand he went mad. When he thrust his finger into the throat of a boy, the boy lost his tongue. Once he sprinkled in a garden water used in washing his hands and feet, grass never grew there afterwards. Similarly if he blessed any one with long life, that man died immediately. If he prayed for recovery of the sight of any man, that man became blind. In short, all his feats turned out contrary to his wishes, and he was therefore slighted and despised.

Of all these actions contrary to the usual course of nature, the first four kinds, namely, Mojejo, Irhas, Karamat and Mounat, are good in every way and useful.

†Some men after Mahomed laid claim to prophetship. Some of them became Mahomedans, and some died.

§It is found in *Madare Jun Nabuwa vat* and other works on Shiyar.

†An account of Mojeja will be found in the beginning of the third chapter of my book, the *Touchstone of Philosophers*

% Many Irhas feats were performed before the birth of our prophet. Jesus Christ's speaking from his cradle is an instance of this kind.

But the last two, *Istedaraj* and *Ihanat*, are not advantageous but injurious to those who exhibit them. To come to the main point, the disposition of Mahomed is praiseworthy and his actions approved. He has worked innumerable miracles. His commands which form the ground work of all advantages are really very acceptable. The word of their ancestors cannot be trusted because their own religions books relate their bad disposition and wicked actions. It does not therefore become any one to question any command of Mahomed, which is otherwise proved to be beneficial. The Hindus at any rate, cannot raise any questions on points of our religion. They must first revolve in their minds the questions put to them and find satisfactory answers there to, and when they are once free from this duty, they will be entitled to put questions in their turn, but not till they have done this.* Some of these questions are given in this book. There is nothing said in our religion which does not stand to reason. If out of their imperfect reason they do not approve of some commands

*Similarly the Christians should also reply to the questions raised against them first, before they put questions to others. What a fine thing is Jesus made to say in Matthew VII., which says, "3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? 5. Thou hypocrite, first cast out the beam out of thine own eye., and then shalt thou see clearly to cast out the mote out of thy brother's eye." But, alas, let alone the duty of replying to the questions raised against them, they do not prattle in face of the replies satisfactorily given by the people. How well do they obey the commands of Christ! To tell the truth, they are shameless men.

and question their utility, God will give them appropriate answers. Each question is separately answered below.

Question—The Hindus say that the Mahomedan custom of marrying the daughter of a paternal uncle, who is equal to a sister, is a shameful one.†

†Just as the Hindus question us why we marry the daughters of our paternal uncles, because it is contrary to their religious notions, the missionaries ask us why we marry the divorced wife of a foster son, although such a marriage is sanctioned by their religion. I quote their own works in reply.

Jeinab-bin-Jahas was the seventh wife of Mahomed. Her former husband, Zeid, was Mahomed's adopted son. When Mahomed married Jeinab, this Zeid was alive. The marriage rites were not performed according to Islam. But the Koran says, in verse 37 chapter entitled the Confederates, "We (God) joined her in marriage unto thee [Mahomed]." Jeinab used to boast of her marriage with the prophet. (Vide page 54 of *A Comparison between Jesus and Mahomed*, printed in 1888.) The same question is found at page 253 of *Mijanulhaq* by Rev. Phonder printed at the American Mission Press in 1868.

Reply—If the rule alleged to be violated is the free consent of the bride and the bridegroom, and the presence of two witnesses, I admit that there is such a rule. But when Mahomed recited this particular verse of the Koran it was heard by hundreds of men. Not only Jeinab herself but her whole family was made happy. The Valima dinner was prepared with great pomp according to custom. The burden of showing what rule is violated by this marriage falls therefore upon the missionaries.

If the rule in question is that which prohibits marriage with a son's wife, the Koran itself replies to it. Vide Chapter entitled *Women*, "you are forbidden to marry the wives of your sons who proceed out of your loins" But Zeid was not born of Mahomed's loins. He was only his adopted son, as is stated

Reply--The daughter of a paternal uncle is called a sister, because she is the

by the missionaries themselves.

I ask the missionaries whether it is proper or not, to marry one whom we have addressed ■ sister or daughter, or one who is the wife of a person whom we may have looked upon ■ a son. If it is proper, no blame attaches to Mahomed. If it is not proper, the question arises, whether it is so according to their own Bible or the custom of the Hindus? If the former, I request them to point out the verses. The verses quoted below sanction such ■ marriage.

Genesis XXVI 7 says, "and the men of the place asked him of his wife, and he said, She is my sister." In Galatians IV. 5 Paul speaks of our receiving the adoption of sons at God's hands. Similarly, Romans VIII. 15 and 1 Corinthians IX 5 speak of good men as being the adopted sons of God. All the Christians are therefore brothers and sisters according to Paul. If marriage with one who is addressed as ■ sister is prohibited, all the Christians commit adultery. It must be true that it is generally the guilty who turn upon their accusers.

If marriage with one addressed as ■ sister is not proper according to the Hindu religion, what have the missionaries to do with the customs of the Hindus? How can the latter affect the Mahomedans? There are things in the Bible for which the missionaries have to look down before the Hindus, and which they cannot satisfactorily explain away. For instance, Genesis XX 12 says, "And yet indeed she is my sister; she is the daughter of my father." It appears from this verse that Abraham married the daughter of his father by another wife. Remember that this verse was stealthily tampered with in the Arabic Bible printed in 1811. There the words "a relation of my father" are substituted for the original "the daughter of my father." Although such thefts are not unoften, the missionaries say that their Bible has undergone no changes. Exodus VI. 20 says, "And Amran took him Jochebed his father's sister to wife; and she bare him Aaron and ■ ■ ■" Is it clear from this that the

daughter of the brother of one's father For ■ similar reason, the daughter of a

father of Moses married his father's sister Remember that here too the Arabic Bible printed in 1925 and 1648 has undergone changes.

A joke--Molvi Lutfullah was once reminded by a missionary, in ■ meeting, of this marriage of Mahomed with his son's wife. He replied as follows--

According to Paul all good men ■ the adopted sons of God. Josaph is therefore an adopted son of God. God had a son by his wife. What harm is there in taking the divorced wife of an adopted son? If partaking of the same bed with her is shameful, it must be more ■ for God to have been born again, in His son, of another's wife. The difference between the two cases is that whereas Zeid divorced his wife before Mahomed married her, Josaph was never made to divorce his wife. Perhaps the prophet stands in need of ■ divorce, while God does not.

Rev Phonder and ■ missionary of Surat write at page 253 of their *Mijanul haq* and page 56 of A comparison Between Jesus and Mahomed that Mahomed doted upon Jeinab. It was their duty to have given their authority for this statement. This Jeinab was a daughter of the sister of Mahomed's father. Jeinab's mother was Amimi, ■ daughter of Abdul Moltob And Mahomed was ■ grandson of that man. Had he never seen her before, that he fell in love with her at first sight? Did women hide themselves from Mahomed's view? No, never. How can Rev. Phonder be true when he says that Mahomed loved her at first sight and prayed to God?

If, remember the word ("if"), Rev. Phonder's account were true that Mahomed went to Zeid's house, saw Zeinab on her removing the veil, was astonished at her beauty and prayed to God, still no blame attaches to him. Because, according to this version Mahomed happened to see Zeinab accidentally without any preconception, and the learned know it full well that this does not constitute ■ crime. Otherwise God cannot be just.

maternal uncle is also a sister, because she is the daughter of the brother of one's mother. But the Hindu religion permits marriage with ■ maternal uncle's daugh-

Again, he is not to blame for being astonished at her beauty and for praying to God. Because one of the powers conferred upon men by God is that of being astonished at ■ beautiful thing. Some thereby get an opportunity to admire the capacity of God for design and pray to Him. This is the way with the Arabians and the Indians. But it does not follow therefrom that the admirer wishes that the thing admired may pass to his hands from those of the rightful possessor.

Mahomed himself took an active part in bringing about a marriage between Zeinab and Zeid. Neither any relation of Zeinab nor she herself was pleased with Zeid. Because she belonged to a respectable family while he was only a slave. But Mahomed pressed the matter and there was the command of the Koran (chapter entitled Apartments, verse 38), ■ that they had at last to give their consent. But they did not pull on well and Zeid thought of divorcing her. He complained of her to Mahomed who only put him in mind of the words of the Koran, "Keep thy wife to thyself, and fear God," (chapter entitled the Confederates, verse 38) But when matters went to the highest pitch Zeid abandoned Zeinab. The author of the *Mahomedi Dinano Khulaso* (page 15) and other missionaries say that Zeid forsook her for fear of or for the sake of Mahomed, and that Mahomed's persuasion was that of the lips only. But I tell you that the language of the Koran is clear that Mahomed spoke feelingly. He even used threat that Zeid should not divorce his wife. I do not know what other words are used to express a sincere advice. Was Zeid such ■ blockhead ■ lot to see, ■ clearly appears from this, that what Mahomed really wished was not to divorce Zeinab? No, it ■ not so, but he was himself tired of her and hence he left her.

Mahomed married Zeinab when she passed the prescribed period of Idat (which every divorced wife has to

ter, who is ■ sort of sister. This is very shameful. Some Hindus say that marriage with a maternal uncle's daughter is also not allowed among them. These men

according to the Mahomedian law, before she can give herself to another man]. If a missionary asks what necessity Mahomed had of marrying her, and giving his cavillers thereby an opportunity to pick holes in his conduct, my reply is that the reason why Mahomed was born among the Arabians was that he might improve those people who were very obdurate and were given to vices of all sorts. One of their bad customs was to look upon adopted sons ■ sons born of one's loins. After the death of a person his adopted sons had as much title to his property as those born of his loins. Those, who are acquainted with the customs and manners of the Arabians, know very well what evil results followed from such a bad practice. It does not stand to reason that ■ adopted son should be on ■ par with a true son. It was Mahomed's duty therefore to give ■ death blow to this evil custom. Koran, chapter entitled the Confederates; verse 4 says, "God hath not made your adopted sons your true sons. This is your saying in your mouths; but God speaketh the truth; and he directeth the right way." And therefore it was that Mahomed married the divorced wife of his adopted son, and thereby put a stop to the custom of considering an adopted son ■ ■ true one, and thus removed the bar to marriage with ■ adopted son's wife.

Consider that when ■ custom obtains throughout ■ country, and when a man is put to ridicule for not following it, who can dare to stop it, if not the person who claims to be the reformer of all evil customs? Again, if the leader of ■ community does ■ thing which is neither repulsive to our reason, nor discountenanced by the true faith, a desire is produced in the minds of his followers to walk in his footsteps, and the evil custom is thus eradicated in no time. The result was as expected. If any one except Mahomed had taken the lead in this matter, could

unacquainted with their own religion. The authors of their Shastras pronounce the sister's ■■■ to be the best match for one's daughter. Some Shastras say that it is no sin to marry the daughter of one's maternal uncle in the Southern regions, to eat flesh in mountainous countries, and to lay aside ceremonials in the Western provinces.

rapidly and over such a large area? No, never.

Again, Mahomed had many brave and jealous disciples who were not afraid of him in demanding explanations of what they did not understand. Europeans have written about this in their histories. Mahomed's disciples were not like those of Jesus cowards and fishermen. One of them, Peter, was afraid of Jesus and went as far as "to swear, saying, I know not the man (Jesus)—Matthew, XXVI 74. For this reason some Europeans have wished that the disciples of Jesus were like those of Mahomed. If this marriage of Mahomed had been disrespectful even a little, and harmful to his prophetship, Zeid would have been the first to turn his back upon him. But the fact is that for a long period after this event he served the true prophet sincerely, and was many a time prepared to sacrifice his very life for Mahomed's sake. Again, other disciples who were so many pillars of Islam would also have quarrelled among themselves and gone astray.

The long and short of all this is that Mahomed entered into this marriage with a view to communicate the command of God, and to root out ■■■ evil custom, and therefore no crime is to be charged on his race for this marriage. [Vide Koran, chapter entitled the Confederates, verse 38.] I stop here. Those who desire to know more about this ■■■ referred to *Ijalatool Avaham* and *Gala-toosh Shokook*

Pandit Ishaklal Katheli said that the maternal uncle's daughter ■■■ not of the same race, while the paternal uncle's daughter was. The reply to this is that the latter belongs to the father's family and the former, to the mother's. Both have equal claims to be considered relations and sisters. § Is it not shameful

† Because two things bring ■■■ into existence. One is the father, and the other, the mother. Just as the paternal uncle's daughter is a relation on the father's side, the maternal uncle's daughter is so on the mother's side. It is not understood, then, why marriage with one is prohibited, where ■■■ that with the other is sanctioned; or why one should be looked upon as a sister and the other ■■■ mere stranger. There can be no sufficient reason for this distinction.

§ The Hindu religion permits marriage with a maternal uncle's daughter and yet some Hindu wiseacres say that it is shameful for the Mahomedans to marry a paternal or maternal uncle's daughter who is equal to a sister, and that those Hindus who marry their maternal uncle's daughters err in acting against the Shastras. The reply to this is that according to *Bhagwat*, canto XI 54, 62, *Skandha Puran*, VI 10 and the genealogical table given in the *Mahabharata*, Surasena had a son Vasudeva, and daughters, Mahadevi, Kunti and Rajahadodi. Vasudeva had a son, Krishna, and a daughter, Subhadra. Kunti had a son, Arjuna. Vasudeva is therefore the uncle of Arjuna who married his daughter, Subhadra. And Matarabanda, daughter of Rajahadodi, and granddaughter of Surasena was the daughter therefore of Krishna's father's sister. And yet he married her. Just consider that if marriage with the daughter of father's mother's brother or sister is shameful, Arjuna and Krishna are open to the charge. Again, Bhekam had ■■■ Rakam, and a daughter, Rukmini, the second wife of Krishna. Rukmini had a son, Paroman by Krishna. Rakam is therefore the maternal uncle of Paroman.

that Brahma harboured ■ desire to enjoy Saraswati, his daughter took, her to wife, and afterwards married her to his own ■ Somabhuva? Vide page 68. Sage Parasara committed adultery with Machchhendri, the result being the birth of the author of their Shastras [Vide page 22 and 70]. Is this not shameful? Draupadi, a disciple of Krishna, had five husbands called the Pandavas. Vide page 26. They were near relatives of Krishna. Is not theirs a shameful action? If it is argued that each when his turn came had Draupadi thrown into fire and revived again, the reply is that the body was burnt, and not the soul, the latter being proof against fire. Again, it is said that each time she acquired the same body once more. Then Draupadi was the same, body and soul remaining unchanged. Kunti, mother of the five Pandavas, was the wife of King Pandu. Several gods committed adultery with her. The five Pandavas were born of these illicit intercourses—Vide page 26. Is this not shameful? Their leader Vyas, committed adultery with his sisters-in-law, and kings Pandu and Thritarashtra were born. Vide page 24. Is this not disgraceful? Indra, king of the heavens, committed adultery with Ahalya, wife of Gautama, in the company of the moon.

This Paroman married Rakam's daughter. The issue of this marriage was Anirutha. Rakam's son was therefore Anirutha's maternal uncle. Anirutha married Rakam's grand-daughter with Krishna's approval. The marriages of Anirutha and Paroman must as well be shameful. Besides, in Bhagwat, canto LXII, Skanda X the Vedas are quoted as sanctioning marriage with ■ maternal uncle's daughter in the Southern regions. Kashyap, Brahma's son, married the thirteen daughters of Daksha, his paternal uncle. And Chandra, ■ grandson of Brahma married the twenty seven daughters of his paternal grand uncle, Daksha.

and a thousand holes appeared on his body at the curse of Gautama. Vide page 29. Is it not indecent? The demon, Ravana carried away the wife of Rama. A scandal was rumoured when she was restored to her husband, and she had to repair to ■ forest. Again she returned and lived with her husband. Vide page 11. Is it not scandalous that inspite of all this these women should be considered chaste?† Is it not disgraceful that all men and women should worship the Linga of Mahadeva; that Brahma and Vishnu should go out to measure the Linga (page 13), that the Vamamargis should worship the volva (page 83) and that they should see the amorous sports of Krishna and his wives acted upon the stage? It is said that when once Mahadeva was asleep, his organ got erect. That the semen may not be wasted Parvati sat upon him and had the organ thrust into her volva. The organ ■ elongated with Parvati on the top. When it reached the sky she was put to shame (page 86). Is this not indecent? Once Mahadeva became naked before some Brahmin women, and exhibited his organ. (page 86) Is it not disgraceful? There are many more such indecent accounts in their religion.*

† The Hindu religion treats five women as life long maidens or virgins.—1. Sita, wife of Ramachandra, 2. Ahalya, wife of Gautama, 3. Tara, 4. Draupadi, and 5. Mandodari, wife of Ravana.

*2-Some missionaries use harsh words against Mahomed for having nine wives. But there is no wonder if they have to look down before those who view the fact with ■ impartial eye. Because Mahomed passed his whole youth with only one wife, Khadija, a widow. The other wives he took after the age of fifty, an advanced age indeed. Only one of his wives was ■ maiden

Question—They say that the Mahomedans are ■ dirty people, that after coming out from the water closet we do not wash our hands and feet with earth and water and that we do not cleanse the mouth and the jug used.

Reply—In removing the Najasat impurities we are far ahead of the Hindus. First we take off the impurity with a piece of earth, and then wash the part thoroughly. The impurity does not spread to the mouth, hands and feet that water should be wasted in washing them. May be, the Hindus throw out filth through the mouth, and therefore their Shashtra enjoins them to gargle the mouth twelve times with water. Just consider for a moment that those who believe cow-dung and urine as purifying materials cannot question the mode of purification of others.

Question—They say that we Mahomedans eat out of the same dish and drink out of the same pot, so that one man eats and drinks what remains after another has done.

Reply—The mouth of man is not filthy. If it were, it would not have been proper to take God's holy name with it.

the others were widows, or divorced women of an advanced age. Now consider that if Mahomed had an eye to worldly pleasures he would have married young and beautiful girls of his town or of other towns. He would have complied with the request of the Kureshis, married their daughters, and become ■ ruler. But all the wives except the first he took in his old age. The chief reason was that his religion had at that time spread far and wide. There was as much necessity for women as for men, to learn the rules of ablution and become clean. He married intelligent women that they might teach other women to be clean. I advise these missionaries to stop abusing pious men.

If the mouth is for that reason clean, there is no necessity to save ourselves from the remains of other men's eating and drinking.^o They consider the mouth of men, the best creation of God impure,^e and the mouth of a horse, and the dung and urine of ■ cow pure! Watch the inner path and see where it begins, and where it ends.

An episode—A Rasai Hindu once told the late Moulvi Fajale Imam that the Hindus were too pure to eat out of the same dish whereas the Mahomedans ate out of the same utensil. The Moula replied that ten cows ate at the same heap of grass, while two dogs would not eat in company. Shekh Mosle-hud-din says "*Dah Darvesh, Bar Ak Sofara, Bokhorand Vadahsaq Bamoordare Basar Naborand.*"† Their own Shashtra^s declare that at Jagannath the Brahmins, Kshtrias, Vaishyas and Sudras eat together. There it is not proper to keep aloof at dinner. Again, our mouths are clean, and therefore we eat what others may have left after meals. Their mouths are unclean, and therefore they do not.

Question—They say our Mahomedan religion ordains that God will not forgive the Kateos Shajar, cutter of ■ tree, Dacmool-Kharm, a drunkard, and Jabehul-Bakar, slaughterer of the cow, and that in face of this command we kill cows in

^oAccording to the custom of the Hindus, he who touches with his lips the jug of water in drinking it drinks urine, because the whole water comes in contact with the mouth and becomes polluted. The man is therefore said to drink unclean water.

†The meaning is that ten dervises sit to dinner on ■ Sofara [a round mat], but ten dogs do not live upon one carcass,

opposition to the Hindus.†

Reply—This is a falsehood. Our religion nowhere says that God will not forgive these men. The owner of a tree has nothing to fear in felling it. Even the killing of a cow is not prohibited. Spirits are strictly forbidden in our religion bringing down a great sin, but it is not that God never forgives a habitual drunkard. Even if he is betrayed in some other sin, if he repents, his sin is forgiven by God.* He should only show his penitence

† A similar thing is said by Dr. Hargovind Girjashankar of Bhowanagar in his pamphlet, *Banda Khudani Araj*. A reply to this was published in Hijri year 1307 and distributed gratis. He has not responded to it. Shrimant Swami also told some lies in his lectures delivered in Bombay. These lectures were reported in the *Bombay News* dated the 24th, 27th, and 28th June 1886 and that bearing date from the 1st to the 9th of July 1889. A reply to all these addresses was published in a pamphlet called *Javabe Gaurakshak* by my dear friend Haji Usaf Saleh Poo, and distributed gratis. No one has come forward with a rejoinder. Similarly, Swami Alaram the Allahabad delegate to the Indian National Congress which met at Bombay delivered a lecture which was published in the *Bombay News* dated the 19th December 1889. I myself published a pamphlet entitled, *Reply to Swami Alaram*, and distributed it gratis. This too remains unanswered. To stop the slaughter of cows the Hindus use various deceptions to take over people to their side. They give incorrect statistics. All this is exposed in the three pamphlets referred to above. In 1894 Mr. Ratha Krishna Mehta, an Aryasamajist, published a pamphlet, entitled *Mansa and Aryasamaj*, in which it is maintained that there is no sin committed in taking flesh.

■ The Christians say that God is just, that sins never go unpunished, that repentance does not procure forgiveness of sins, and that for that reason God had his dear son crucified for the salvation of

for his former sins and promise not to commit like sins in future. If he has promised prayers, fasts, pilgrimages, taxes and sacrifices he must fulfil them. If he has committed sins which involve damage to the claims of other people, and if he expresses his sorrow for his past conduct, God pardons these sins also. God is so merciful that sometimes he forgives sinners who do not feel contrition.

It is not through obstinacy that we kill cows. But the cow is allowed to live along with goats and other animals. We

the people. The reply to this is that it is not contrary to our notions of justice to pardon the penitent. Look at the Bible itself. Isaiah LV. 7 says "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return up to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." II Chronicles VII 14 says "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." Jeremiah III says, "12 Say, Return, thou blacksliding Israel, saith the Lord; and I will not cause mine anger upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. 13 Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." In Luke, XV. 4-24, a very good parable is related. A similar parable is given in *Bukhari Sherif*. It appears beyond doubt from all this that remorse has the efficacy of getting sins pardoned. Christ's crucifixion is therefore not required. I wonder at the wisdom of the Christians that God cannot release the guilty without punishing them for fear of raising suspicions against His justice. If it is so, what justice is there in having an innocent soul crucified instead of the world of the sinners? Whenever such questions are put to the Christians their only reply is that such matters are beyond our comprehension, as is also that of the Trinity.

do not harm the cows, but on the contrary — do good to them. Because we slaughter them in the name of God.† They — reduced to earth.§ Slaughter does them

†Some ignorant Christians do not slaughter cows, oxen, goats &c. Some kill them by beating them to death on the head. Some strangle hens to death. Some cut off the arteries of the legs of oxen and cows and let them bleed to death. All this is in direct antithesis to the dictates of their Bible, which commands the slaughter of beasts — much as the Koran. The Acts, XV 20 says, "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." The Acts XV. 29 and XXI 25 and genesis IX 4, are to the same effect. But blood is not to be taken along with flesh. Deuteronomy, XII says, "15. Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul hath given thee: the unclean and the clean may eat thereof, as of the hart. 16 Only ye shall not eat the blood." Here we — there is an order for slaughter, and a prohibition to eat blood and strangled beasts. Again these verses permit unclean beasts — well — clean ones. But in deuteronomy XIV the swine are denied along with other beasts as being unclean. This is a peculiarity of the Bible.

§Dayanand Saraswati says that the flesh which we Mahomedans take is first made acceptable by seeking God's blessing over it. If God's blessing can make an animal acceptable, the pigs must not be excluded from becoming such. If blessings cannot make them acceptable, dead animals must be eaten as well as slaughtered ones. This is only a stratagem. In reply I ask if we can use a thing with the previous permission of the owner, why others' urine and filth are not used with their sanction. The necessary permission is sought and obtained in both the cases, and there is no other objection. On this line of argument one might say that another's mother and sister are made acceptable to one on the same condition. If it is replied that permission does make them acceptable but that they are natur-

good and not harm. The Hindus do not show any mercy to the cow kind. They put burden on oxen and make them pull the plough. They beat them in various ways. They themselves use their mother's milk, and deny it to the rightful claimants. Dead cows are handed over to the Dheds and Chamars. They themselves do not eat the beef of cows, but allow the Dheds and Chamars to feast upon it. They put on shoes made of their hides. *Manu Smriti* says that when a Brahmin boy returns from Benares after completing his studies there, his father goes out to receive him, kills a cow, and puts its warm hide on the boy's body. The slaughter of a cow and the taking of beef are very meritorious deeds according to their religion.† Nay, if

ally so, why are theft and robbery considered crimes? I wait for the reply of the Aryans. The Swami used to deceive the people with such gilt talk. Pause and consider.

†*Mahabharat*, — Part III, Shanti Parva, says that the flesh of animals is permitted if Vedic hymns are recited over the slaughter. Those who eat such flesh are not excommunicated. But flesh over which Vedic hymns are not recited is prohibited to them. The Vedas declare in unambiguous terms that those animals which have teeth in the lower jaw are the food of men. The cow has these teeth. Indraman of Muradabad, who was a staunch Hindu, and a deadly enemy of the Mahomedans, has at last admitted at page 224 of his *Tohaftul Islam* that on the point of sacrifices the Vedas are differently interpreted by the readers. *Asarap Upanishad* says that the earth and water are food as well as eaters. Because out of them all life, animal and vegetable, is created. These are eaters, i. e., some animals live upon vegetables, and some eat other animals. Those which have teeth in the lower jaw but not in the upper jaw form the food of those that have teeth in both the jaws. The eater is superior to the eaten. The same Upanishad says

■ man steals away another's cow, kills it and even tells a lie at the same time, he achieves absolution. The *Matsya Puran* says that Kantak had seven sons. His death was followed by a dire famine. When these had nothing left to eat, they went to sage Dogurug who deputed them to tend his cows in the forest. There they killed the cows to satisfy their hunger, offered the beef to the Gods and manes and afterwards ate it themselves. When they returned in the evening they informed the owner that the cows were killed by a tiger. For this meritorious deed (!) they were absolved. They should not put their eyes of justice to sleep, but consider the matter over again that it is going astray from the right path and that of the worst sort, to believe that religion to have descended from God and to have the power of conferring absolution which does not consider it ■ sin to kill another's beasts, offer their flesh to the gods and manes, eat it and tell falsehoods, and which pronounce all this to be meritorious. It is nothing but falling into hell with eyes open. The sacrifice of cows is described in

that once the Gods besought Atma to appoint their eatables and drinkables. Their prayer was heard and the cow and the horse were created. Atma asked them to enter these and enjoy life. But the gods replied that although the cow and the horse were very useful, they were fit for men and not for gods, and they requested it to point out something else. It clearly appears from the *Mahabharat Ashvamegh Parva*, that king Yuthistir performed ■ hero sacrifice Krishna acted as manager. The horse was slaughtered at the counsel of Vyas and other sages. Roasted meat was prepared. In *Rudriya Yujurveda*, king Prajapati says that he prayed to them (gods), placing before them all young and old cows and horses and other materials for sacrifice.

the *Rigveda*.

Question—They say that the cow gives milk to the Hindus, and ask if it gives urine to the Mahomedans that we do not prostrate ourselves before it.

Reply—Truly speaking, it gives them urine which they take with a relish, whereas it gives us beef as well as milk. It is so apportioned between the Hindus and the Mahomedans that its milk is common to both, its beef has come to our share, and its urine has fallen to their lot.

Question—They say that a Hindu becomes a Mahomedan, but a Mahomedan cannot be converted to Hinduism, i. e., a good thing is spoiled into a bad one, but a bad one cannot be made good, e. g., corn turns into excretion, but the latter can not become corn.

Reply—What is said here is not true. Because they themselves say that the butcher Sathana, the harlot Ganga, queen Miranbai, the hero Nala, and Kings Gopichand and Bhartrihari were great devotees of God. They were wicked men turned into good ones. Can they compare them to corn getting spoiled into filth? The conversion of ■ Hindu to Mahomedanism is not as is represented above, but it is like the transmutation of copper into gold, or of tin into silver. Just as elixir converts copper into gold, and tin into silver, and just as the touchstone converts iron into gold, faith with the recital, of the Kalama (our formula of prayer) purifies the sins of ■ Kafar as well as of ■ Mahom dan.

Question—They say that we, Mahomedans, admit into our brotherhood all men irrespective of their caste, whether they be Dheds or Chamars Sanyasins or Thanthelas, and that we do not keep aloof from the low castes.

Reply—All the rivers of the world meet the ocean, which assimilates their water. Similarly, Mahomedanism is open to all men. A stream cannot receive big rivers ■ tributaries. Just as all the foul things are washed out by the sea, the sins of all men are expiated by Islam. It is ■ large hearted as the sea. The heithan religions are not such. How can a reservoir, its lf polluted, purify other things? These remarks apply to the Hindu religion, which cannot therefore absolve men.

Every wise and clever man knows that pollution is of two sorts—1 that of the body soiled in various ways, and 2 that of bad faith and disposition spoiling the soul. Bad faith consists in considering any one except God as lord of the universe, chief governor, an important entity having insight into secret things—Vide pages 91 and 95. in considering proper the prayer of any one except God, in not having faith in the prophets and the revealed books, in making light of the angels and the laws of Shariat, in doubting the advent of the Judgment day, in losing all hope of God's mercy, in defying the wrath of God, in considering that to be a good and religious deed, which is neither performed, commanded to be done, nor ordained in any of the laws, by Mahomed, in approving of ■ wicked disposition as a good one, §in expecting the applause of the

§Matthew XIX says, "16 And, behold, one came and said unto him (Jesus), good master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? There is none good but one, that is, God" It appears that Jesus did not think it proper on account of his humility that the term 'good' should have been applied to him. If he were God his words would be meaningless. If he were a god, he would have said that he, the holy ghost, and the father were good masters. But he never said so. If he did not like the term

people for one's own form of prayer, in envying the possession of riches and a high position by others, in getting angry with any one, in coveting wealth and property, in wishing for ■ long life, in boasting of one's crimes, and in such other things.

The second kind of pollution is worse than the first. Because impurity of the body can be easily removed with water, but that of the soul is far more difficult. That of Kufur is the worst of them all, because it throws one into eternal misery. We hate the Kafars for the pollution of their souls, i. e. bad faith, and not because their bodies are unclean. This pollution of the soul is removed by having faith in Islam. Because if faith is improved, the soul is purified ■ ■ matter of course, whether the person be a Dhed or a Chamarr. All Hindus are on ■ par with these. Those are our brethern who repent for the pollution of Kufar. For this reason, the duty is imposed upon us of first teaching ■ would-be Mahomedan that it is not proper to pray to any one except God, and that Mahomed is the Messiah who directs us to the right path. Obedience to Mahomed is compulsory upon all. The articles of good faith are taught later on. Thereafter the man repents for his Kufar. Taking bath at this time is liked for cleanliness.

The Hindus blindly hate the Dheds and Chamars for their unclean persons and not for the pollution of their souls, which is worse than the former. If the Hindus cannot admit them because they come in contact with unclean things, it behoves them to cut off their own left

'good' applied to himself, consider how he could have approved of people's calling him 'God' or Lord.

hand, which performs like functions. @

Question—They say that if God had approved of circumcision, †He would have

@Once a Mahomedan went as a guest to a Hindu. He had a jug which he used in the closet. Afterwards he cleansed it and used it at dinner. Hereupon his hostess laughed at him. He kept quiet. When he was served some Juvari cakes, he began to look at them, whereupon the woman asked him what he saw. He replied that he admired the cakes so well made with only one hand. She said that they were prepared with both the hands. He then asked her why she used her left hand in preparing food, the hand which she should have reserved for the closet purposes. This silenced her.

†The author of the *Mahomedi-Dinano-Khulaso* (page 33) speaks on five points of Islam, one of which is Khatana or circumcision. Here he betrays his wholesale ignorance to even a young child. The first tenet of Islam is the worship of God and the prophetship of Mahomed. The second is prayer. The third is taxes. The fourth is fasts. And the fifth is pilgrimage. Mr Chhaganlal did not remember that Khatana was known among the Mahomedans as Sunnat. The word 'Islam' is not used in connection with this ceremony by Mahomed. It appears then that it is not true, as Mr. Chhaganlal tries to make us believe, that the *Mahomedi-Dinano-Khulaso* was originally written by Kasambhai Mahomedbhai. Otherwise Khatana would not have been included among the tenets of Islam. Or Kasambhai was so ignorant as not to know the very rudiments of Islam. He confounded Sunnat with the principles of Islam and claimed insight into that religion. Fie upon his faithlessness. Let us revert to the Bible to see what it says regarding Sunnat. (1) Genesis, XVI:1 says, "10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 and ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you,

created man without the foreskin or prepuce.

every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised, man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.....24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin." In these verses God has often used the words 'covenant' to circumcise the foreskin. The covenant is spoken of as everlasting. Abraham got circumcised in his old age. I have here abridged the commandment of God. Warning is again and again given in Genesis XVII 1-15 to observe the covenant (2) In Leviticus XII 3, God warns Moses "And in the eighth day the flesh of his (any male child of Israel) foreskin shall be circumcised." (3) Joshua V 3 says, "And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins" (4) Luke II. 21 speaks of the circumcision of Jesus. The Christians reply that the circumcision of the foreskin is not necessary after that of the heart i. e. true faith; and that the circumcision alluded to in the Gospel means the purity of the heart. In reply I ask if the hearts of many prophets including Abraham, the ancestor of the prophets, were so long unpurified, and those of the missionaries engrossed in worldly pleasures are purified. This is impossible. Why were they circumcised? Again, the act is to be done on the eighth day. How could the heart of a child be purified so early as that? Again Joshua V leaves no doubt that it is the circumcision of the foreskin and not of the heart. Rev. Chhaganlal says at page 40 of his *Mahomedi-Dinano-Khulaso* that when Christianity was established this ceremony became unnecessary either for religion, morality or salvation. Now I have to remind him of this much that even before Christ there was a true reli

Reply—God's likes and dislikes are revealed to ■ by the tongue of the prophet. So that if God had a dislike for circumcision, such ■ command would not have been conveyed to us by the prophet. Among the Hindus, some women commit self-immolation, [some persons die under the play of the saw at Benares, some drown themselves in the Ganges ■ die of cold on the snowy Himalaya, some walk with closed eyes in the Southern direction in the hope of falling into ■ well or ■ ditch, because such deaths

gion descended from God. The Bible itself bears this out. This religion contained the command of circumcision, as is proved above. Mr. Chhaganlal says that it became redundant after the introduction of Christianity. It is thus clear that this command is cancelled by Christianity. Why do they deny abrogation of any command? Jesus was the expounder of Christianity. But we do not find anywhere in the Gospel that he had forbidden this ceremony. On the contrary, he has strictly enjoined all Christians to observe all the commands of the Old Testament, not excluding that of circumcision. Vide Matthew V 20. Yes, this command became a dead letter from the date of the religion of Paul. Mr. Chhaganlal says that it is unnecessary now: but Paul says that he who is circumcised ceases to be a Christian. Read Galatians V 3, 4 and 6; and VI 15. Mr. Chhaganlal tries to impose upon the people by saying that the Gospel distinctly forbids this ceremony. The Gospel now in use does not anywhere contain such a statement. Yes, we find something to that effect in the epistle of Paul. What is surprising is that Paul speaks of a circumcised person not being ■ Christian, and yet he himself circumcised the foreskin of Timotheus, a disciple of his. Vide Acts XVI 3.

†Some ■ burn themselves alive with the dead bodies of their husbands. They are known ■ Satis (chaste women)

are considered meritorious among them.* Here, then, it might be asked, if God approved of these forms of courting death, why he should have created them at all. If it be said that the Hindus of the present day have bidden good-bye to such forms of death, all the same, these deaths are sanctioned and prescribed by their religion. The British Government has now prohibited all these actions. No Hindu can do any of these now. Truly speaking, it is foolish to lose one's life for nothing, and to court an unnatural death. They themselves have ■ proverb that he who commits suicide is a great sinner. But strange to say that those who die an unnatural death are ennobled among them. Dying on the bedstead, while in travail, of a snake bite, of involuntary drowning—these are unnatural deaths with them. The fact is that the dead person is not at all to blame for such a death. It stands to ■ that unnatural death is that which ■ person inflicts upon himself. But if a person dies under an unforeseen calamity, he deserves merit. Our religion takes the same view. @

Again, just as shaving the hair below the navel is ■ Sunnat with us, the Hindus have to get their beards shaved. They can therefore be questioned why God did not generate them with a clean beard, if

*Some Hindus say that this entitles the doer to a high position. In reply I ask them to see what their own religion says. At page 28 of this book will be found some of the evils of suicide.

@Islam speaks highly of some kinds of martyrdom. Jalalud-din-Soyuti's essay on martyrdom is worth reading. Such deaths and those from plague ■ considered dying for religion.

he ■ liked.*

Question—They say that the Mahomedans forget in killing animals for food that they are living beings like the rest.

Reply—All the lower animals are created by God for the use of man, some are useful for riding purposes, and some as beasts of burden. We eat the flesh of those animals which are allowed to us by the prophet. We are also servants of God. There is room therefore for question if we slaughter animals without His orders. There is no reasonable excuse why animals should not be killed for the use of men, since there is no harm in sacrificing the inferior for the benefit of the superior. For instance, if a cow or a horse suffers from worms, it is permitted to kill these for the sake of the cow or the horse. Because worms are inferior beings, as compared with cows and horses. Similarly, it is not improper to kill all the lower animals for the benefit of man, the best creation

of God.†The Hindu religion too does not prohibit the taking of flesh. Because their Shastras say that Brahman is the common creator of the being that eats and that which is eaten. The eating has only to be effected in the way prescribed, to escape all harm. Further it is said that tamed animals living under the roof and those whose condition is

be the impropriety of talking about it in the company of women or in ■ mixed society, on the ground that the hearers are thereby put in mind of the secret part to be cut, my reply to this is that marriages will have to be stopped for the very reason. Because the talk about any one's marriage would also remind the hearers that the girl would be enjoyed by her husband. But no one calls marriage an evil.

†Similarly thousands of ants and worms are killed in husbandry for the benefit of man, and the oxen are exhausted by having to work from morning till evening, and standing trees are felled, and yet no one condemns these actions. Some Hindus meet this argument by saying that the reason why worms are killed is that the life of the big animal is thereby saved, remembering that the death of the worms is certain, if the animal upon which they drew for subsistence dies of that disease. The reply to this is that in that case the worms would die a natural death. Hence it does not explain why worms are put to death that the life of the cow or horse may be saved. If they are allowed to live, they would enjoy life for a long period, and die only after the death of the animal. Similarly, some Hindus say that we, Mahomedans use the same Babul stick to cleanse our teeth for some months. They allege that the reason for this is our belief that it is a sin to cut the branch of ■ tree, and that therefore it is that we use it for such a long period. The reply to this is that the Mahomedans cleanse their teeth each time they offer prayers. And it is a great trouble to procure a new stick every time, especially in barren countries. This is the true reason, and not that of considering it a sin to cut the branches of trees.

*It is no wonder if a Mahomedan or a Jew describes the advantages of circumcision. But there remains no doubt about its virtues if a man of another religion and a condemner of Mahomedanism speaks favourably of it. A doctor of Rander once said that he had some patients treated for venereal diseases. They were cured by circumcision which he performed. This is ■ specific remedy for some diseases. He remarked that the person who introduced this custom must have been a very clever man indeed. But alas, the missionaries have left off such a good custom! There is a distinct command about this in the Bible, and yet they ■ considered it ■ intended only for the Jews. Mr. Chhaganlal also speaks of it at page 40 as a Jewish custom. Some thoughtless Hindus say that it is a shameless practice. I ask in reply what shamelessness consists in. It cannot be the nakedness of the child, because children very often move about naked. If what is objected to,

not known should not be eaten. It is said again that a Brahmin may eat ■ porcupine, ■ lizard, an alligator, and a hare. The Mitakshara says that among animals having five nails the lizard, the tortoise, the porcupine, and the hare, and among fishes the Rov, the Sandha and the Tindak may be taken. It is said in the Manu Shastra that when the Sun is in the cancer and the capricorn signs of the zodiac, i. e., in the beginning of the months of Shravana and Māgshar animals should be sacrificed and eaten. Manu Smriti, canto V describes the sacrifices of animals.

If a Hindu happens to say that flesh was permitted in the former ages, but is

disallowed in this age, the reply is that it was allowed to them in former times and it is allowed to us at the present time, so that they cannot raise any question against us. Again, it is not true, as they say, that they are forbidden the use of flesh at present. It is prohibited to the followers of Vishnu only, those of Shiva being allowed to take it. They sacrifice a goat and a buffalo to ■ goddess, and moreover it is said that he who offers ■ sacrifice to a goddess lives in heaven for ■ many years ■ there ■■ hairs on his head. All the Hindus offer balls of mutton to their manes at Gaya. And all this is sanctioned by their Shastras.

THE END.

THE BEAUTIES OF ISLAM.

I cannot describe all the beauties of Islam, but I can see some of them which I will relate as follows;—

First beauty—Tobid means considering any one to be a partner of God in position, praises and deeds. All the true philosophers of Greece, almost all the doctors of India and every right thinking man believes in the unity (Tohid) of God. The idea of this unity carries so much influence with us that prostration before any one else even for respecting him has come to be considered one of the prohibited actions. We are, moreover, prohibited to pray to any one except God for the removal of calamities, and for supplying our wants, and to make idols or false tombs and to pay visits to them after the fashion of idol-worship, so much so that

we are forbidden to swear by any one except God. Something about this is said in the first chapter of this book.

Second beauty—All the evils that have crept into our religion, namely, obedience to the Sunnat of the Nabi, ■■ the result of the adoption of Bidiat. The prophet has from the very commencement warned us not to go in matters religious beyond what he and his disciples have said or done. Again, he ordains that for the sake of his followers God will raise up towards the beginning of every century ■ man who will deliver our religion from all Bidiyat, and revive it. This promise is fulfilled, and our religion has remained fresh so long and will continue to be ■ till the day of judgment.

Third beauty—Faith is proper. ■ is said in the first chapter of this book.

Fourth beauty—The forms of prayer either with the body or with property are such ■ afford pleasure to the body and the heart. Of these, the Namaj is such a prayer that the whole world is engaged in it. Most angels live in memory of God, pray to Him and describe his purity. The trees pray to Him standing; the mountains, sitting; the cattle, with bended knees; and the animalcule, with prostration. God amalgamated these different forms of worship, and presented the collective form to the Mahomedans,*

*The Author of the *Mahomedi Dinano Khulaso* while speaking about Namaj says at page 34 that while saying our Namaj we make gestures with the body and the hands i.e, go through a sort of drill. This has direct reference to the Keyam, Rukoo, Sijado and Kayado parts of the Namaj. He thinks these to be a newly invented forms of prayer, and hence speaks of them as grimaces. Let us see if the same movements are enjoined in the Bible or not. I Kings VIII 54 speaks of kneeling on the knees with the hands spread up to heaven, which act is our Kayado. Our Sijado is nothing but their worship toward the holy temple, spoken of in Psalms V 7; and CXXXVIII 2; Matthew XXVI 39; Mark XIV 35; Luke XXII 41 and Revelation, XIX 10. The custom of Sijado prevailed among the Christians in former times. The History of England printed in 1871 at the Government Press says at page 24 that on the day of battle and before its commencement the Scots performed Sijado (prostration), whereupon some Englishmen said that they were rubbing their heads against the ground. But one Englishman interrupted their remarks and said that they should not be deceived in this way, because the Scots were worshipping their God, and praying for His mercy. Our Rukoo is their casting oneself down upon the earth, and pulling one's face between the knees---Vide I Kings XVIII 42. And

in whose form of prayer all these acts are present.

Fifth beauty—Worldly affairs, protection of the subjects, the claims of parents, wife, husband, relations, and neighbours, the care of orphans, travellers and prisoners and the modes of eating, marriage, &c. are so fully dealt with in our religion, that any one in search of advice on ■ certain point finds it in our religious books themselves. Mahomed has even framed rules for our guidance in the closets. A perusal of books ■ Fikah will bear out this.@

A wonderful episode—Once an Englishman asked ■ learned Mahomedan in Agra (Akabarabad) for arguments in support of Islam being the only true religion. He pointed out the miracles worked by Mahomed, and gave ■ other arguments. The Englishman said that in addition to those offered by the Mahome-

Kayam which is standing at prayers is in vogue among the Christians even to the present day. I do not therefore understand what movements are considered gestures by Mr. Chhaganlal. Yes, his words would cause no wonder if he were an out and out reformer looking down upon Rukoo, Sijado and other movements described by the Bible as so many grimaces. But it is nothing but roguery to harbour such views and at the same time to continue in the service of the mission? But if he approves of the actions related in the Bible, and still censures the Mahomedans for their like movements, he is a great sinner. It must have been obvious to the reader that the Namaj of the Mahomedans is only ■ collective form of the different movements prescribed in the prayers of former prophets. Those ■ are really unfortunate who cannot perform the Namaj thus made up.

@Hidaya is a book of precepts among the Mahomedans. It is translated into English. It is used by judges and pleaders. A perusal of this book will convince the reader of the truth of our remarks.

dan there was one, more conclusive than the rest, proof of the truth of Islam, namely, that although the rules and regulations of our Shariat were delivered in the course of twenty-three years by a single individual without the advice or consultation of any one else, they have neither undergone any interpolation nor suffered any harm from that time upto now, § proving thereby that they must have been revealed to him by God, it being impossible otherwise for any mortal to attain such perfection in such a short period and without any extraneous aid; whereas the laws of his (the Englishman's) country though framed by hundreds of wise and learned men, who were in intelligence equal to the Greeks, whose country was near theirs and though in the framing of them which has continued for hundreds of years the place of the dead was supplied by the best among the living, require amending every four or five years. Upon this the Moulvi asked him that if he considered Islam to be the only true religion why he did not embrace it. He replied that if he were to become ■ Mahomedan he should lose his salary which was Rs 500 per mensem† I have

§It is a matter for consideration that all these men together could frame laws regarding worldly affairs and negotiations only. But our dear prophet has single-handed enacted laws regarding worldly affairs and negotiations, ethics, faith &c., which have undergone no changes.

†Some unjust officials are so ill-behaved, that if any European turns Mahomedan, they dismiss him from service. Many such instances have occurred in India, as the reader of news-papers well knows. Last year Mr. Liminger Masurej of Columbo embraced Islam. He had served Government faithfully for twenty years. He was an assistant collector. Now it so happened that shortly after his conversion to Mahomedanism the piece of Sir Richard Temple, late

heard from Moulvi Yakub Saheb that this man was converted to Islam and he was not made to forfeit his pay by the British Government.

Sixth beauty—No other religion except Islam is lucid enough in describing Islam Akhlae (ethics), Tasvatof (the theology of the mystics of the East,) and the purity of the soul. The beauty of these will be observed in books treating of them like *Ahay-ul-Oloom*, *Kimaya-e-Saya dat*† and others which have the Koran

Governor of Bombay, turned Mahomedan in England. When negotiations of marriage between these two were going on, the Governor of Ceylon introduced a bill, against the proclamation of 1857, prohibiting Europeans from taking ■ second wife even after conversion to Islam. Before this bill became law Mr. Masurej got married. He had violated no standing law by this act, and yet, strange to say, his services were dispensed with. He ■ even denied all claim to his well-earned pension. But in the month of Shaban, Hizri year 1213, Mr. Pantoo was Police Superintendent of the Surat District. He was a convert to Mahomedanism. The Governor of Bombay did not dismiss him. This is ■ justice required. But this officer too was often transferred from place to place. He superintended the Surat Police force only for two months. When he was transferred to Ratnagiri, he expressed his regret at these constant transfers.

†Hujjatul-Islam Imam Gijali is the author of these two works. Mr. Nolkishwar writes in the title page of *Makamate Hariri* printed at his press in Hizri 1303 that ■ trustworthy learned man once met an Englishman who informed him that there was one testimony in proof of Islam which the learned man was probably ignorant of. On being asked what that testimony was, the Englishman said that the strongest argument in proof of Islam was that it had among its followers ■ person like Gijali, and that it was impossible that a man of his stamp would go after what was untrue.

and the Hadis for their foundation.

Seventh beauty—The Kalama (word) of God is preserved in our religion to the very letter. This is not the case with any other religion. Vide the third and fourth parts of the first chapter of this book.

Eighth beauty—This religion has produced thousands of Olias and Solahas (saints and simple minded men), and skilful men of virtue.

Ninth beauty—Islam does not contain anything, impossible or wicked. If men of other religions have raised questions regarding certain things, our ingenious learned men [may God promote them still higher] have given them such a reply as to make them tongue-tied. For instance, the missionaries raise absurd questions to mislead ordinary Mahomedans. Their refutation will be found in *Solatud-Degam*, *Ala-adae-Ibane-Mariam*, *Istifsar*, *Ijal-tul-Oham* and such other works.†

†*Ijal-tul-oham* and *Istifsar* were printed together in Hizri year 1269 in royal quarto size containing 546 pages. It is forty four years now since they were published. The whole book is not yet refuted by any one. Imamud-din has under the title of *Tahakikul-Iman* written on the prophecy referred to in the last chapter of the former work. In reply to him three books—*Meyarut-Tahakik*, *Tahakikul-Ikan* and *Siyan-tul-Insan*—are published by three pious Mahomedans. This last is read by me. It is published at the Mustafai Press, Lahor, where it can be had. It contains 247 pages. *Istifsar* went through a second edition in the same year. It contains a refutation of *Mijanul-Huq* and *Tahakike-Dine-Haq* of Dr. Phander. In praise of this it is enough to say that when Dr. Phander read it, he found out his mistakes and revised and republished his book in 1850. In reply to this *Mijanul-Haq*. *Mijanul-Mijan* is published by Iman Abdul Mansoor. This book can be had for Annas 12. Another

Tenth beauty—All the good quali-

reply is published in Bombay in the book entitled *Lisanussidak*. These two books remain unchallenged. In reply to *Istifsar* and to avoid the ridicule brought upon himself, Rev Phander wrote a book called *Hallool Iskal*. Moulvi Ale Oasan, author of *Istifsar*, published *Istibsar* in reply to this book. It is printed at the Masihai Press, Agra. This book is not refuted. *Solatud-Dalegam* testifies to the prophetship of Mahomed. This is a great manuscript. It is not known if this book is published. An epitome of it is published in 1258 in 160 pages. Imam Abul Mansoor is the author of *Nawa-de Jawed*. It was published at Dehli in Hizri year 1294. It contains 632 pages. Its price is Rs. 5. It is now translated into English. This book too remains unanswered. This author has written many other books in refutation of the Missionaries. These books can be had at Dehli. One of them is *Rakimatul Vadad*. It is a reply to the *Nyaj Nama* of Rev. Safdarali. It went through a third edition in Hizri year 1297. No missionary has yet attempted to refute it. Another work by the same Imam is *Ifhamul Khesam*. It is a reply to *Tafalislul Islam* by Rev John Rogers. It is published in Hizri 1293. Mr. Rogers or any other missionary has not come forward after the appearance of this book. A third work by the same author is *Misbahul Abarar* in reply to *Miftahul Asarar* by Rev Phander. Another reply to the same book is found in *Kashful Artar* by Mujatahed of Lucknore. These books are not challenged. *Azaze Koran* by the same author is a reply to *Ajaje Koran* by a Christian—Mr. Ramchandra. This book too is not refuted. A second reply to the same book appears in *Mojejae Koran* by Moulvi Ulfat Hussein. Another book by the same Imam is *In-ame-am* published at Dehli in reply to *Aine-Islam* by Rev. Rajabali. Another work by the same author is *Istisal* in reply to *Masihud-Jajal* by Rev. Ramchandra. It can be had at Dehli. No missionary has replied to it. Another work is *Okubatul-Dallin* in reply to *Hidayatul Muslem* by Rev. Imad-dud-din. The missionaries have tried to answer some parts of this book. But the Imam has noticed their answers

ties centring in the prophet, his exhibiting all sorts of miracles God's investing the prophet with the skill and wisdom of all the other prophets. It is said, § *Anche Khuban Hama Darand To Tanhadari.*

Eleventh beauty—Mahomed, his family members, his disciples and his descendants gave up sovereignty, and led each the life of a dervish. His family members suffered worldly troubles, an account of which will move any heart. The Khalifhood of Hazrat Omar extended to China, yet his quilt had thirteen patches including some of leather. Hazrat Abu Horera

again in his book *Mohaq. Rajamush Shayatin* by Hafej Vali Ullah is a second reply to *Hidayatul Muslemin*. Isbatul Haq by Moulvi Tufel Ahmed is a third reply. A fourth reply is found in *Tanajihul Kurkan* by Saivad Mahomed. This book contains 552 pages. There are hundreds of other books published in refutation of charges against us preferred by the Christians. The Missionaries have not given any reply to these books. If a missionary boasts that his or another's book is not refuted he might come to me and hear the refutation. Among the books written, by Moulvi Rahamtullah Saheb in reply to the attacks of the missionaries, there is one entitled *Iqanfal Haq* in Arabic. This book is printed in the various presses of Egypt and Constantinople. Its French translation is published thrice in Paris. I have translated this book into Gujarati and published it. This book remains unreplyed to. In the second chapter of this book I have quoted one hundred instances in proof of the charge that the Bible has undergone changes. These are separately published in a book form (entitled *Bible Pariksha*) these eighteen months, and distributed to the several missions in Gujarat. I have promised a reward of Rupees 200 to him who replied to them. But no one has yet come forward to take up the challenge.

§ You possess all the good qualities which are found severally in them all.

was governor of a city, and he used to fetch fuel from the forest and pass through the market with the bundle on his head. He used to ask the people to allow their governor to pass. Other good men lived in the same style.

Twelfth beauty—Community Every sensible man knows that the community as such has its own advantages. One of these is that a man meets his brethren at an appointed place, talks his misery out before them and gives and receives help in matters temporal and spiritual. God has appointed several meetings for us. One is the meeting in the street mosque where relations, neighbours and men inhabiting the same street meet together five times a day for prayers. These people have a better claim over us than others. The second meeting is held every Friday in the Juma Musjid where Mahomedans living in the same city assemble. The third is convened twice a year in the Ramjan and Kurbaan Id days (Idulfitar and Idudadoha), and is attended by Mahomedans of the whole district. The fourth is called at the holy Mecca where the Mahomedans of the whole world go on the day of pilgrimage.

Thirteenth beauty—Veils for the women Reason approves of this custom which is special to the followers of Mahomed. In favour of veils, it is enough to state that those among whom the custom never existed before, have seen its advantages and introduced it among them. This is no revelation to those who know the customs and manners of the famous Hindu families of India.

Fourteenth beauty—Strict prohibition of all intoxicating drugs. By this abstinence man remains master of his senses, on which depends the fruits of his secular and religious deeds.

Fifteenth beauty—Propagation of the religion. Europeans spend thousands of money for the conversion of heithans, e. g. in engaging missionaries, in establishing schools, and in distributing books. They condescend to dine with the converts at the same table. In spite of all this care and means, no sensible man turns Christian. It is only the silly and the needy who embrace Christianity for the sake of worldly advantages. Even such people are one in a thousand. In the absence of Mahomedan rule, our religion is on the wane in India. Those who are staunch Mahomedans are not so well off as to board and clothe converts to Islam.* However there are persons who have exchanged wealth and worldly pleasures for Islam, poverty and the life of a dervish. At present many persons in great cities have faith in Mahomedanism. Of these, ~~many~~ my friends. Their pious lives are narrated. Some of them have openly embraced Islam. These are well-disposed and religious-minded people. Their ~~names~~ given below:—

Shaikh Abdur Rahim—The famous Munshi Fidahussein. His former name ~~was~~ Zaversing. He ~~was~~ Pahinda Khatri by caste, and ~~was~~ inhabitant of Payal. He was a brave and good natured business man. He was the first among our Payal

friends to accept Mahomedanism. When he secretly followed Islam, he was anxious to declare his new faith. One night the Bang (invitation to pray) reached his ears from some mosque, and he was put in mind of Allah and Rasul. He could not sleep that night, his mind being devoted to the friendship of God and Rasul. The next morning when his grandfather said Ram, Ram, he got angry and advised him to say Allah, Allah. He left home and wandered about like a mad man. He reached Ambala. For a long period he was in this condition, because he fell in with no one who could make him fortunate by converting him to Islam. Verse—*Asheko Divanao, Sar Gas, yat Am, Yar Joan Girad Hardar Gar, hat Am* i. e. Oh lovers and mad men, we are tired; friends and seekers after truth, we have visited every gate. At last, he reached Koh Kasoli. There he declared his attachment to Islam. He went to the side of God and Rasul, leaving off his parents, wife, children, property, mansions, and other objects conducive to pleasure. It is said in verse, *Ankaske Tora Sana, khta Janra Che Konad, Farjando Ayalo Khan Man che Konad; Divana Koni Harado Jahanra Baxi, Divanai To Harado Jahanra Chekonad* †

*This has given rise to a saying among the Hindus and others of Rander that ~~they~~ would not beg alms after turning Mahomedan. A Christian of surat has been living at Rander for the last eight years. He offered to become a Mahomedan and to serve the Islami Mission ~~for~~ a pay of Rs 15 per month. He expressed his willingness to take up any other service too. But no one came forward to help him. Those who were favourably inclined towards him had not the where-withal, and those who had it in their power to be useful to him did not care for him. May God help him!

†*Meaning*—He who knows Him has nothing to do with his soul, with his family, and with worldly things. God turns men mad and grants them both the worlds (this and to come). What would a mad man do with them? This verse is very useful to him who acknowledges Islam to be the right religion, but is prevented from embracing it for the sake of this world, and to him who after accepting Islam repents having done so ~~by~~ hearing the censures of his community or of others.

Now he thinks of leaving off business, that his faith may be saved from various evils. May God fulfil his wishes!

Shaikh Abdul Vahed—He is the young brother of Munshi Fida Hussein. He was a very good man. The incident of his turning Mahomedan is a unique one. In his young age he went to and lived with Munshi Fida Hussein to receive knowledge. At the village of K. m he received his first lessons from Hazrat Allauddin of the Moulas, and became acquainted with the beauty of Islam and the evils of Kufar. One day he was so uneasy that he declared his new faith of Islam in the evening. He purified himself from the filth of Kufar and joined the Mahomedans. His mother and many other people came to him from Payel, and dissuaded him from taking such a step. But he looked at none of them, but God and Rasul. It is well said, *Koi Lakh jise ho Mujpar Fida, Main Tujpar Fidaun Muje Usse Kya*, i. e., a hundred thousand people may be pleased with me; what have I to do with them, when I have devoted myself to thee (God)? The man in charge of the police station was a Hindu. He threatened him with arrest to no purpose and asked him why he became Mahomedan. He replied that it was to save himself from the pangs of hell. The Kafars tried their best to win him back, but to little effect. He is now engaged in receiving knowledge. Munshi Fida Hussein looks after him.

Moulvi Neamtullah—He is young, generous-hearted, temperate and a lover of learning. Besides, he walked within Alame siamel, and preached to the people of God. Many men and women have profited by his preachings, and do so even now. Before conversion he was called Hariramdas. He was Khatrī by caste and lived at Payel. His History is that

when he came of age, the flame of the friendship of Rasul began to blaze in his heart. He was apprized of the beauties of Islam and the evils of the Hindu religion. With his heart full of Islam he went to Ludiana and there declared his new faith. His father, brother and some other Hindus came from Payel, and tried to move him with their crying. This went on for some days. They even thought of seeking the assistance of the authorities. Through the grace of God all ended well. I took him with me to Maler Kotla. The Hindus of Payel complained to the Patiala authorities that I had kidnapped the boy. They brought a note of recommendation from Patiala to the inhabitants of Malek Kotla. The Panchayet of Maler Kotla also supported their cause. Some Hindus assembled and surprised my house. A scuffle ensued. But God was merciful in every respect. Once his father reminded him in the presence of the authorities at Maler Kotla that he was his father. He said that his father was Hazrat Mahomed, Rasul of God. The authorities were much pleased with this reply, and promised him protection against anyone and every one. His father went on persecuting him for a long time. At last, he left all hopes and went away. He is now at Maler Kotla studying and teaching divinity in the presence of Hazret Abdul Rahim of the Moulas. He prays to Hazrat Mahomed, chief of the prophets in this condition.

Verse—*Bula d Martaba Jan Khake Astan Shodiam, gobare Koe Toam gar-bar Asaman Shodiam*, that is, I have risen so high out of the dust of that watch house. Even if I be in heaven, I am still the dust of Thy (God's) alley.

Shaikh Abdul Haq—He was a clever and faithful friend. He lived with

me for a long period. He declared his new faith along with me. His former name was Sundarsinh. He was Brahmin, an inhabitant of Nardana. When he was young, he served my brother. When he grew up, he was made acquainted with Islam, and became a servant of Rasulallah. He undertook many pilgrimages, the last undertaken in Hizri year 1272 served him well, i. e., he died in that year. May he be plunged into the grace of God? His younger brother also embraced Islam and died a Mahomedan some time after him. I saw Abdul Haq in a dream after his death. He was a handsome beardless young man. I asked him if he suffered any hardship of the tomb. He said he did endure a little of it. I pronounced a blessing upon him thrice and cooled him with the breath of my mouth. Upon this he became allright.

Verse—Har Marajki Dava Dorude Sharif, Dofae Har Bala Dorude Sharif.
Meaning—Dorude Sharif is a specific for all sorts of illness and for all kinds of calamities.

*Shaikh Abdul Ajij—*He is the famous Ajijud-din. He is honest, upright pious and clever. He turned Mahomedan abandoning parents, wife, children, and worldly pleasures. His former name was Sanidita. He was a Sinda Brahmin by caste, an inhabitant of Payal. His conversion was an unique one. In the days when I was concealing my new faith, I had to stay at home in Payal for two years. Some of my relations and friends were Mahomedans in disguise. Sometimes the Hindus talked openly of our new faith. Some were proud of our turning Mahomedans. My uncle, Lala Thandiroy, though a Hindu, was kind to us. He used to side with us and help in all disputes and against hardships brought about by our opponents.

We called him Abutaleb.[†] There was another man, who was a regular pest to our company. He was uncle to some of our friends. We called him Abujehel. One day this Abujehel was standing at our door Mia Abdul Ajij, who was a Brahmin and our priest happened to come there. I informed Abujehel by telling Abdul Ajij that I was a Mahomedan and asked his advice. He said that the priest was bound to accompany the host wherever he went. The words, Subhan-Allah-Vabe Hamdihia, were fulfilled. Truly speaking, he knew nothing of Islam. When some days elapsed, he turned Mahomedan, leaving house and property.

Verse—Aranke Torahbari Kasash Gumankonad, Vanranke To Gumukoni Kasasharahabaranest. meaning—He, whom you guide on his way, will never lose his way; he who is made to lose his way by you, will have none to put him on his right tract.

*Shaikh Khudabaksa—*He is otherwise known as Abdur-Rajjak. He was an abandoned character when the light of Islam had not dawned upon him. For the very reason, he was called Dili. God has now drawn him within the net of his favour. He is one of the chosen servants of Rasul. His former name was Laxman. He was a Panchahal Khutri by caste, and lived at Payal. He is our Kinsman.

*Shaikh Abdul Karim—*He is young and God-fearing. His former name was Joghun. He was a Kapadi Brahmin by caste. He was an inhabitant of Kotala Maler. He embraced Islam in Ludhiana. His mother went there to see him and began to weep before him. He told her that if she loved him she should turn Ma-

[†]The author called his uncle Abutalem, because the uncle of Mahomed who bore that name did not turn Mahomedan but used to help him.

homedan. He procured pardon for his previous faults from his mother. He is present engaged in studies.

Shaikh Abdul Raheman—He is good, young. He was formerly Khatri. He is an inhabitant of Amritser. He has left the country. Nothing has been heard of him for many years.

Shaikh Gulam Mahomed—He is a mountainous chieftain, Some women and servants embraced the Moslem faith along with him. His former name was prince Jevalasing. He was a Katooch. I unfortunately not introduced to him. To my misfortune he died before I was acquainted with him. May God favour with his acquaintance in heaven.

Shaikh Gulam Mahomed—His former name was Vajirsing. He was an inhabitant of Manja.

Shaikh Gulam Kader—A dervis. He was formerly called Goramakhsing. He was an inhabitant of Manja.

Haji Nur Mahomed—He abandoned vast property and turned Mahomedan. His former name was Girdharlal. He was an inhabitant of Abbas, a Shrivak by caste.

Shaikh Abdullah—His former name was Diwansing. He was a Bania by caste.

Shaikh Khudabaksa—He is an honest man. He was a Pula Khatri by caste. He was an inhabitant of Merasha. His younger brother died some days after his conversion to Islam. May God pardon the sin of both the brothers.

Shaikh Ilahi Baksa—He is a mild, quiet man. His former name was Mahanlal. He was a Gol Brahmin by caste. He was an inhabitant of Bijanore.

Shaikh Mahomed—His former name was Lallusing. He was a Rajput by caste. He was an inhabitant of Alvar. His wife also turned Mahomedan.

Shaikh Abdullah—He was a sweet-tempered man. His former name was Madhava. He was a Gol Brahmin by caste.

Shaikh Kamalud-din—He is a clever, honest man. He left wife, children, grand-children, and property, and turned his eyes towards God and Rasul. Some of his friends were Mahomedans at heart. His former name was Mangalsing. He was a Bada Kshatri by caste. He was an inhabitant of Kuparthala. He married a woman who was a covert to Islam from the Sudhi Kshatri caste.

Shaikh Ilahibaksa—He is honest. His former name was Rama. He was a carpenter by caste. He was an inhabitant of Basi.

Shaikh Mahomed Hussein—His former name was Mohan. He was an inhabitant of Patiala. He was a Sudra by caste.

Khudabaksa—He was young. He was a Purbhaya.

Abdul Bari—He was young. He was a Brahmin by caste. He was an inhabitant of Thanewar.

Sultan Mahomed and Sher Mahomed—They were brothers. Their former name was Sultansing and Shersing. They were Shikhs by caste. They were inhabitants of Itari.

Shaikh Abdul Kader—He is well behaved, handsome, courageous and devoted to God. His former name was Thakordas. He was a Pori Khatri by caste. He was an inhabitant of Jalandhar. He was a rich business man. He concealed his new faith for many days. At last, like Hazrat Bilal, he left business when he could conceal his faith no more. He left his parents, house, jewels, property &c. according to an old verse, which says, *Mulke Duniyanku Voh Kya Khakmen Lekar Dale: Jo Koi Dola te Didarka Sael Hoe*—Meaning, what has he to do with the dominion of this world, who desires the riches of sight of God? He was so impatient openly to embrace

Islam that he left business, and did not return to his native place, but went instead to his father-in-law's and took his wife with him therefrom. When he reached Ludiana he informed his wife that he had chosen God and Rasul, and asked her whether she approved of the same, adding that if she did not, he would send her back to her father's in the same carriage. But the faithful wife replied that she too liked Islam. Afterwards they both went to Maler Kotla. I was there at that time. There they put off their heithan clothes, and were fortunate to put on those befitting Islam. Their conversion was celebrated with great eclat. They stayed there for some days, and then they went to Panipat. After one month they went to Shahjahanbad where he followed business for some time. Now he has left business, with the object of engaging himself in studies. Their parents and other relations assembled and went to Maler Kotla. From that place they went to Koval in search of them. When they could not trace their whereabouts they lost all hope of them and returned home. When they heard of their stay at Shahjahanbad, his father sent him several letters desiring their return home and promising that they would be reinstated in their caste. In reply, Abdul Kader wrote to him that he turned Mahomedan of his free will and accord upon being convinced of the truth of Mahomedanism. He had nothing to complain of. Even if he should have to suffer from anything, he would consider it a favour of God. They would not hope their returning to their fathers' religion again. In conclusion he prayed to his father that if he desired salvation he should embrace Islam that he might serve him as a dutiful son. He added that he would not be behind hand in discharging his duties, but that in matters reli-

gious he considered himself free to think for himself. Verse—*Ai Mahomed, Tera Dar Chhod Kahan Jae Fakir, Badsahisen To Behtar Hai Gadei Tari*, meaning, Oh Mahomed, where will a dervish go if not to your house? Your service is far better than kingdom.

Shaykh Abdul Kader—His former name was Mohanlal. He was a Khatri by caste. He was an inhabitant of Patiala. He had an ingenious head. He used to work in setting jewels in ornaments. His wife also turned Mahomedan. He left the Kunba people, and Patiala, and lived at Shahjahanbad.

Shaykh Mohaywid-din—He is young, and honest. His former name was Harichandra. He was a Kakrad Khatri by caste. He was born of respectable parents. He was an inhabitant of Aligadh, Zillah Panjaub. His father is a pensioner. His brother is a Sirestadar. He himself was a clerk. He concealed his new faith in the beginning for many days. At last he could hide the sun of Islam no longer, and he publicly embraced it. When his brother heard of his conversion, he went to him and took him home. He persuaded him all night to leave off Islam. They took no supper that night. He held his tongue before his brother, all the while he recited the following verse—*Tora Bar Darade Man Rahmat Nyayad Fike Man Yake Pur Darad Bayad; Kebao Kissa Goyam Tusabo Roj, Dohejamara Khushtar Bowedsoj, Tandorustan Nabashad Daraderish, Juj Baham Daradi Nagoyam Daradekhish. Naseh Ajahle Dilam, Hench Khabardar Nabud, Ke Bajae Chumanekhasat Girafar Nabud. Uthaja Tabib Yakeunse, mera Kam no Chuka; Mat Kar meri Dava, Muje Aram Ho chuka. Eurobakare Khud Ai Naseh, Inche Feriadast; mera Uftada Dil Aj Rah, Torache Uftadast* Meaning—You do not take compassion on me; I want a

true friend in my misery, with whom I may talk of religion. I have to burn myself for two pieces of wood. A healthy man cannot enter into the feelings of a sick man. I shall not reveal my pain to any one except to those suffering from a particular disease. My adviser was not acquainted with the condition of my heart, because he was not so inextricably entangled as I was. Doctor, bid me good-bye. My object is served. Do not treat me with physic any more. I am relieved. Adviser, go about your business. What complaint is this? My heart has been directed to the right path. What have you to do with me?

He passed the night in this way. In the morning he was put in mind of the verses—*Rukhsad Ai Janda, Jonu Janjiredar Khad Kay hai, Muzad Khare daskatfir, Talva mera Khaj Laya hai Nasehe Mushfek Nasihat. Apani Bastehkar Rakho; Main Ose Samajae Hun Dusman, Jo muje Samjaya Hai* Meaning—Oh adviser, keep your adverse counsel to yourself. I look upon him as my enemy, who ventures to advise me on this point.

With his head full of these ideas, he got up and gave out that he wanted to go out for necessary purposes. His wicked brother sent him under a guide. They went out to some distance from the city. He looked at his guide and saw that he was his inferior in strength. He took up some stones and behaved as if he was possessed by Satan. The guide took to heels. When left alone, he began to proceed on his journey. Verse—*Ye Diljo Hothse Chhute, Ba Misale Tir Jata Hai. Ise main ked kar Dekha, mae Janjir Jata Hai.* Meaning—When once this heart passes from the hands, it travels with the velocity of an arrow. I examined it in its imprisonment, and found that it moved with the chain.

He walked all day and night. In the morning, he rested in a mosque on the bank of the river Abasind, to sleep, and refreshed himself from the exhaustion of hunger and fatigue. When he awoke, he crossed the river and lived in the company of an elderly dervis for some time. Afterwards he visited Pishor and other districts and at last stayed at Shahjahanbad. There he commenced learning the Koran by rote. For some time past he has returned to his native place. Verse—*Har-kaja Hast Khudayast. Bashlamat Darad.* Meaning—May God preserve him wherever he goes!

Shaikh Abdul Raheman—He had an open, generous heart. He was a Panchhat Khatri by caste. He was a business man. His former name was Virsing. He was an inhabitant of Payal. He is my brother. He concealed his new faith for many days. He used to compose very good verses in Panjabi in denunciation of heretics, and the Hindus, and in praise of the chosen Rasul. He had a very good tone. I used to apply the following verse to him—*Jabake Thari Anaiman, Hubbe mahabube Khuda; Ulafate Hazarat Bhala, Fir Kya Chhipana Chahie.* Meaning—When he has won the confidence of the chosen of God, why should he conceal the love of the prophet for him! By the grace of God he declared his faith in the Risala mosque at Ludiana in the evening in Hizri year 1271.

Shaikh Abdul Haq—He was young, temperate, intelligent and beloved of the people. His former name was Mohanlal. He was a Panchhat Khatri by caste. He was an inhabitant of Payal. He is my nephew. In his very young age he abhorred Shirak. He accepted the service of Rasul but concealed his faith for a long period. At last the grace of God prevailed and he recited the verse—*Tora Ajkan-*

gar-e-Arasha mijnaad Safir, Nadana mdtake Darin Dam Ganche Uftadust
 Meaning---Your voice was heard from the very stones of Arash I cannot surmise why you betray yourself in the trap. He got over the affection of his mother, brothers and sisters, left the place and went to the side of Rasul. He embraced Islam, along with Shaikh Abdul Raheman who was a relation of his, in the Risala mosque at Ludiana. Formerly he was a business man. Now he is engaged in studies.

Shaikh Abdul Karim—He is young and courageous. His former name was Nandumal. He was an inhabitant of Payal. He is a cousin to Shaikh Abdul Raheman. When he was convinced of the wickedness of Kufar, and of the goodness of Islam, he followed the Moslem faith in private. In this condition he once went to Ludiana. Shaikh Abdul Raheman desired him to say his prayer in the mosque. He said that he did not wish to declare his faith then. Shaikh Abdul Raheman said that it was evening time, and that no one would see him, and that he might say his prayer. When they went to the mosque, it was reported to the Hindus that some one wanted to turn Mahomedan that day. Some of them went to the mosque to inquire into the truth of the rumour. A friend assured them that no one had embraced Islam that day. Just then, Mia Abdul Karim went out of the mosque and informed them that he was the proselyte, adding that he had long been thinking of taking that step and chose that day for the purpose. His elder brother rebuked him and advised him to return home. Verse—*Hazrate Naseh Jo Ave Didao Dil Farasharah Koi mujaco Yeto Samajev Ke Samajavenge Kya*. Mean-

ing—If my adviser comes, my eyes and heart will receive him. Will any one inform me what he will persuade me into? But he took no notice of him. A second time his brother and more than a hundred other Hindus came to take him home per force. Mian Mahomed Hussein Saheb, who is a pious man, opposed them single-handed. A scuffle ensued. They lodged a complaint before the Magistrate. Mian Abdul Karim told the magistrate that he noticed evil things of the Hindu religion and turned Mahomedan. Brahma thought of enjoying his daughter. This one did this, and that one did that wicked act. The magistrate found four of the Hindus among whom was the brother of Abdul Karim guilty, and sentenced them each to a fine of Rs. 10, or in default of payment imprisonment for two months. Abdul Karim requested the magistrate to be more lenient to his brother, and got his fine reduced to a half, which amount he himself paid and secured the release of his brother.

Shaikh Ahdullah—He is young. He embraced Moslem in Saharanpur. He was formerly a Bania by caste. He left parents and wife, and turned Mahomedan. Verse—*Dilaram Ke Duridil Daroband, Degar chasam Aj Hama Alam Fero Band*. Meaning—Devote your attention to the happiness of the heart which you desire, and shut your eyes to the other things of the world.

Khudabaksa—He was a Purbhaya by caste. He accepted Islam in the middle of a preaching in the Juma mosque of Saharanpur on a Friday. In deference to Islam, the preaching was stayed for a time, and he was taught the tenets of Islam. He went to God

Islam from the bottom of their hearts, but

Jan Prakash Press of Amritsar says, under the heading "The History of the terms 'Hindu' and 'Aryan' that learned philologists are of opinion that the term 'Hindu' is derived from the Sinthu (Indian) ocean, undergoing the necessary changes in transmission from Sanskrit to Persian. *The Hindustanano Mussalmani Rajano Itihas* says at page 9 that the Aryans were called Hindus according to Persian usage, because they first inhabited the bank of the Sinthu (ocean). The initial 's' of Sanskrit words assumes the form of 'h' in Persian. For example, the Sanskrit words Sapta, Sam, and Sahasra are pronounced in Persian as if they were respectively Hapta, Ham and Hajar. Similarly Sinthu is changed into Hindu, i. e., inhabiting the shores of the Sinthu ocean. Again, it may be that the term Hindu is composed of the two Sanskrit words Hin and Dosh, the two words together meaning innocent. It is possible that by long usage the ending *osh* was changed into *u*. It stands to reason that the ancestors of the Hindus took this appellation for their honesty, and passed guilty men for innocent ones.

Again, the terms *Aran* and *Irani* are derived from the same root. The original meaning of the words is to till the earth with the plough. This term was quite applicable to them in those days, because they lived simply upon husbandry. Even to this day peasants are termed *Arai* in the Panjab. These men torment dumb oxen with the goad, the iron-point of which is still called *Ar*. When they advanced in learning and commerce, they abandoned the designation *Aryan* which was applicable to husbandmen only, and took the title *Hindos*, which was more befitting, and which in course of time was corrupted into *Hindu*. Rev. Thomson Hovel says that Dayanandji founded the Arya Samaj in 1876 A. D. Its followers contend that the term *Hindu* means a thief in Persian, and that their enemies, the Mahomedans, applied this term to them. This is not true, but only a trick. The object of this contention is, firstly, that the Hindus might entertain a dislike for the word, that they might call themselves Aryans and swell the lists

have not openly declared their new faith.

of the Aryasamaj, and secondly, that the harmony subsisting between the Hindus and the Mahomedans might be put a stop to and the two people might be at daggers drawn. The Persian scholar knows full well that the word Hindu has a thief for one of its meanings but that it has not that sense as applied to the Hindus. Again, the word has another meaning viz. beloved, for instance, we have Bakhale, Hindwesh in *Diwane Hafez*. And yet they think of abandoning the use of the word because it has a bad sense in Persian. They will have, for the very reason, to leave off many more words. For instance, in Persian, *Ram* means a slave or a servant; *Arya* means a cane-plant; *Anadi*, with a slight alteration, means enmity. The last two respectively mean a doctor, and without beginning, in Sanskrit. Why are these words used by Dayanand? should we drop down words which have a bad sense in foreign languages? A sensible man would reply that he has to deal with his own tongue and has nothing to do with other dialects. Most languages have at least some words common with others, but they are used in different senses. A word cannot possibly bear the same meaning, good or bad, in all languages it may be used in. If this be a sufficient ground for changing certain words, there will be very few words which can be safely used. But it is impracticable, nay, even foolish to think of doing this. Again Dayanand does not give his authority that a particular Mahomedan King applied the term Hindu to the Aryans. The fact is that their own ancestors first brought the term into use of their own accord, and compelled other people to use it in connection with them. It is a patent truth that no one of the Hindu Kings and learned men, except Dayanand himself, has raised such a contention. The word is used in the works of Hindu authors. Guru Nanak has repeatedly applied the term to them in his work. There are many Persian scholars among the Hindus. But none of them has ever suspected that the term Hindu was given to them by the Mahomedans out of derision in the sense of

Most of them are very good men. May God extend his favour to them and fulfil their desires. I give below their Mahomedan names, but not their former names for fear of exposure—

Abdullah Khatri--His wife too embraced Islam. Both died before their conversion was made public. Sometimes he took no food during day time. for some months previous to the month of Ramjan

thieves, and has consequently never thought of dropping it out of use. Again, emperor Akbar was famous for his impartiality. In his time many clever Hindu nobles who were Persian scholars led an independent life. These persons never raised any objection to the word but on the contrary approved of its use as applied to them. Moreover, the book of Esther in the Bible which was written a thousand years before Mahomed, says in I. 1, "Ahasuerus (Shersah) reigned from India even unto Ethiopia (Kosh)." Again, Flavius Josephus, an Israelite historian, who was born in 37 A. D, i. e., six hundred years before Mahomed, writes in the fifth chapter of his eighth volume that the country bordered on India, which abounds in gold. It is then conclusively proved that this country went long before the birth of Mahomed by the name of India and therefore it is that its inhabitants are called Indians. The same can be said of Dayanand's interpretation of the term Veda. The Vedas lay down the worship of fire, the sun, &c, and sing songs in their honour. Dayanand artfully says that they are intended for God. But it is not so. *Rigveda Samhita*, Ashtak I, Athyaya I, Anoka 4, Shukta 1 at page 57 says "O Agni, mayst thou, who art produced by the friction of two sticks, bring the gods to this pure but rusted Kasha. Thou wilt invite them for us. Thou art worshipped." It distinctly appears from this that Agni means fire, and not God. Can God be produced by the friction of two sticks? Many such instances can be quoted to prove that Dayanand used to put false interpretations upon words. The curious are referred to *Shahan-e-Haq* and *Brahme Ahmedia*.

that he might be the better able to observe the Ramjan fasts with detection.

Ali Mahomed--A Khatri by caste. Although he did not openly declare his faith, if any one happened to speak ill of Islam he was always ready with his reply. He is now dead. I saw him sometimes in dreams. Once I asked him how he was received by God, and whether he suffered any hardship. He said that he was happy. I reminded him that his life here was a dissolute one. He remarked that it was through the grace of God that he was a changed man.

Abdus-Sattar--He was a Khatri by caste. He is handsome, clever and sharp.

Amirali--A Khatri by caste. He is a good-natured man. His younger brother's name is Mahomed. Amirali's wife also turned Mahomedan. She presses him to declare his faith openly. A friend of his was a Mahomedan at heart. He is now dead. I have not seen him, but they say he was a wonderful man.

Abdul Gafafar. A Khatri by caste.

Mahomed Ishak--A Khatri by caste.

Shaikh Ahmed--A Brahmin by caste.

His wife also follows Islam in secret. He once saw the prophet in a dream.

Abdus-Salam--A dervish of Naramla.

Najatullah--A Khatri by caste.

Rahamtullah--A Khatri by caste.

Abdul Karim--A Sudra by caste.

Abdur Rahim--A Bania by caste.

Saftullah--A Khatri by caste.

Abdur Raheman--A liquor-shop keeper.

Mahomed Usman, and his younger brother, Gulam Kader--Khatris by caste.

Jiaud-din--A Bania by caste.

Mahomen Umar--A Khatri by caste.

Abdul Gafur--A Bania by caste.

The last six are sons of great nobles.

Abdul Ajij, and Ahmed Siddik--Jats by caste.

Abdul Karim, and Abdul Ajij--Kha-

tris by caste. Some of their friends whose names I do not remember at present, also turned Mahomedan.

Abdullah, Kurban Hussein, Abdul Latif, all Khatri by caste, and some of their friends--they all died as Mahomedans under disguise.

Nyaji Ahmed, and some of his friends.

Abdullah--A Shrivak by caste. His life is narrated in chapter I., Part VI., page 104 of this book.

Abdul Aji--A Khatri by caste.

Durvesh Mahomed--A Brahmin by caste.

Shehabud-din, and Abdul Hamid--Khatris by caste.

Mahomed Siddik--A Brahmin by caste.

There are some more Hindus whose names I do not remember at present.

May God (Haq Subhanahutala)† make all people happy in this world and in the world to come? May He take all Mahomedans, males and females, from this world, in faith, and may He preserve them against hardships! May He extend His favour to the Kafars! May He keep us in the service of His chosen Rasul! May He grant us death in the holy Medina! Verse--*Nikal Jave Dam Tere Kadamoke Niche: Yahi Dilki Hasrat*

†The author got this book printed at the Hanshmi Press in Hizri year 1277. He has written to the best of his memory an account of Mahomedan converts to that day. But no account is published of Mahomedan converts from that year to Hizri year 1314. Thousands have turned Mahomedan during this period of thirty-seven years. A list of such men within knowledge is published in a pamphlet called *Tohafae Mahomedi*, a newspaper called *Mansure Mahomedi* &c. Through the grace of God eighty-five men have embraced Islam at my instance and that of my respectful Ahmed Amal Moulvi Kari Haji Hafej Ismail in the Himayat Islam Anjuman of Rander from Hizri year 1307 to the present day.

Yahi Arjuhei. Amin. Ya Ar Hamar Rahemin.

All praise and admiration is due to God, who is the protector of the whole universe. The praise and admiration must be equal to his gifts and deserving of more favours. The last admiration is for those who have curbed their passions. May God extend his benediction and Salam, up to the judgment day, to the prophets and the chief of the Rasuls, to the illiterate Nabi, the beloved Ahmed, and the chosen Mahomed, who were beloved of the Protector of the universe, the pride of those who lived before and those who lived after them, the mediators of the sinners, guides of those who had lost the right path, and who were a blessing to the whole world, to their descendants and followers, and to the Mahomedans, males and females, living or dead? Our last claim is that all obedience is due to God, who is the protector of the whole universe.†

I request all Mahomedans to pray to God for the preservation of the faith of, and the happiness in this world on the last day of the author, the scribe, the manager of the Press, the reader, the hearer and all Mahomedan men and women. Say well, say like a lover, say sincerely, "*La Elaha Illallah Mohomedur Rusulallah.*"

†The author has written all this in Arabic, but I have translated it for the benefit of those unacquainted with that language. My name is Goolam Mahomed Bin Haji Hafej Sadek of Rander